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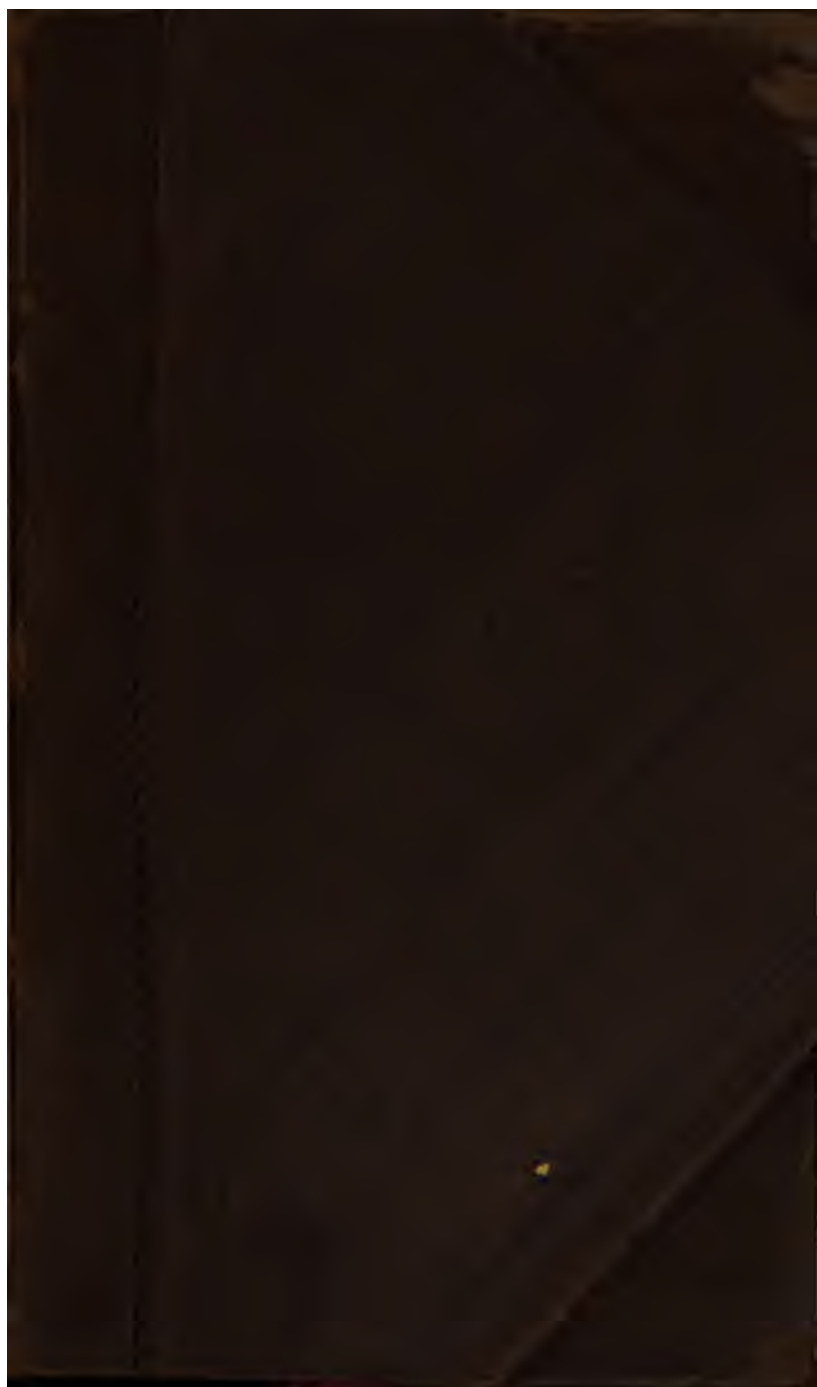
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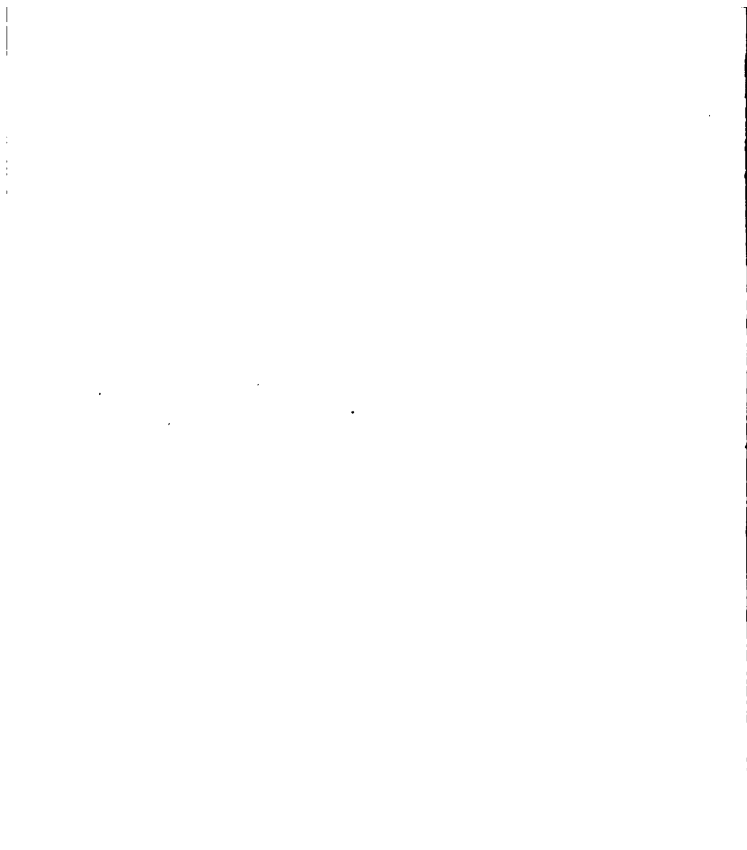
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**AN INQUIRY**

**CONCERNING**

**SPIRITUAL GIFTS.**





**AN INQUIRY**  
**CONCERNING**  
**SPIRITUAL GIFTS.**

**BY THE**  
**REV. WILLIAM W. PYM, M.A.**  
**VICAR OF WILLIAN, HERTS.**

Let nothing be done through strife or vain glory.

PHIL. II. 3.

Follow after Charity, and desire spiritual gifts.

1 COR. XIV. 1.

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## CONTENTS.

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### CHAP. I.

	PAGE
Concerning Spiritual Gifts . . . . .	5

### CHAP. II.

The baptism of John, and of our Lord Jesus Christ considered .	21
--	----

### CHAP. III.

On the probable extent and duration of the gifts of the Holy Ghost among the members of the Church of Christ . . .	37
---	----

### CHAP. IV.

An examination of the question, whether any, and which, of the gifts of the Spirit have re-appeared in the Church . . .	59
--	----

### CHAP. V.

A trial of the objections urged against the gifts which are sup- posed to have re-appeared in the Church . . .	78
---	----

### CHAP. VI.

A humble endeavour to ascertain how we ought to think of the gifts, which are said to have re-appeared amongst us, and to act towards the persons who are the supposed subjects of them . . . . .	130
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## P R E F A C E.

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AT a time when the opinions of men are much divided upon the things which are occurring in the Church of Christ, beyond what we have been used to witness, it may not be lost labour if we endeavour, by God's help, to make some enquiry concerning them : in order that our understandings may be informed, and our faith established, on a subject, which necessarily involves many important consequences, on whichever side of it the truth is found. My first desire, in preparing these pages for the press, is, that I may be preserved from error, lest I prove a blind guide to others ; and that the Spirit of the Lord will enable me to write the truth, and nothing but the truth ; that in this, and in all things, I may act according to His will, which ere long shall be done on earth as it now is in heaven. Before I enter upon the subject of the following pages, let it be distinctly stated that I consider *graces* to be " more excellent" than *gifts*, where I speak according to the ordinary use of these terms, for *grace* is the *gift* of God. But, when I say this, I would not detract in the very least degree from the value of *gifts*, remembering that St. Paul, who knew

these things far better than we, instructed Christians to *covet earnestly the best gifts*, though at the same time he showed unto them a more excellent way. (1 Cor. xii. 31.) It is a subject of just concern to observe the unholy feelings which many professors manifest in discussing these questions. Thus, a difference of opinion begets a bitterness of spirit, which is fearfully manifested in the writings and conversation of some who espouse the one side or the other; as if our tongues were wormwood, and our pens were dipped in gall. A man is made an offender for a word, (Is. xxix. 21.) and, instead of uniting in one holy band against the common enemies of our salvation, the armies of the living God are miserably divided. One division is arrayed against another, and their strength is weakened who profess to come to the help of the Lord against the mighty. How adverse to the mind of Christ! How awfully are the members of his body torn asunder! How gloriously must Satan triumph! How must the Spirit of God be grieved! In all this we are carnal; "for whereas there is among us envying, and strife, and divisions, are we not carnal, and walk as men?" (1 Cor. iii. 3.) Now may my God and Guide preserve me from this and every error; and if, in the judgment which I am led to form on the present question, some should differ from me, let not this possible difference of judgment occasion a difference of feeling; but, "whereto we have already attained, let us walk by the same rule, let us mind the same thing." (Phil. iii. 16.) In conclusion I would observe,

that, as I deprecate on my own part the calling any man "mad," or a "fool," who may view this subject in another light, so do I condemn such conduct in others as illogical and unfair. It may suit that state of mind which prevents us from examining a question, which possibly we have neither time nor inclination to consider; but surely it is more consistent with true wisdom to "search out the matter," and, having weighed impartially the evidence on either side, to draw a fair conclusion, than to attempt to cut it short by the mere *ipse dixit* of an individual, which, after all, must be of very secondary importance. It is sometimes convenient to cut that knot, which might prove too hard for us to untie.

WILLIAM RECTORY,  
19th Jan. 1832.





## CHAPTER I.

### CONCERNING SPIRITUAL GIFTS.

---

*“Concerning spiritual gifts, brethren, I would not have you ignorant.”—1 Cor. xii. 1.*

---

IN commencing an enquiry after *spiritual gifts*, their number and character, let it first be stated that I consider them as distinct from all that are called *natural*, under both of which are included the various endowments of “body, soul and spirit,”\* which exalt and characterize our species. The *soul*, I use here in the sense in which it appears to have been used by St. Paul, (1 Thess. v. 23.,) and consider it to mean the rational or living soul, sometimes called the “mind.” (1 Cor.

\* It has been supposed that the division of our nature which St. Paul here makes, is derived from, and corresponds with the account given of it in the history of man's creation (Gen. ii. 7.) ; and a comparison of the terms employed by the Apostle, the Seventy, and our own translators, will show the probability of this conjecture. Whether this be correct or no, it is sufficiently clear that St. Paul distinguishes, on more than one occasion, between *soul* and *spirit*. (Heb. iv. 12.)

xiv. 4.) By *spirit*, I understand that sublimer part of man, which is termed by the same Apostle in another place, "the spirit of the mind." (Eph. iv. 23.) If correct in these ideas, *the soul* is to be considered as the seat of the intellectual and reasoning faculties, and *the spirit principally* of spiritual gifts, some of which can exist, and are capable of exercise in the spirit, independently of the soul. (1 Cor. xiv. 2, 14.) Hence Mary says, "My spirit hath rejoiced in God my Saviour;" (Luke, i. 47.) where the proper seat of *joy in God* is found to be the spirit. "And this part of the mind," says Goodwin, (vol. iv. part ii. book ii. p. 123.), "is more sublime, purer, and more lively than any other, and formed for infinitely greater pleasures than all our external senses and appetites. These are vastly deep and most capacious gulphs, which can at one draught take in and drink more of pleasures and joys than all the other lower powers of the soul, (which are only subservient to these, as purveyors of pleasures for them,) and they are able to collect, to treasure, and to heap up these joys unto eternity." For every good gift which we possess, natural or spiritual, we are indebted to "the Word of God," as "the true Light which lighteth every man that cometh into the world." (John, i. 9.) The former includes those which are given to us in the womb, "when, in all essential parts, the body of a child is a perfect body, as Adam's

was when God gave him his soul.”\* These, when we come into life, “grow with our growth, and strengthen with our strength:” these are capable of improvement, by proper culture, and attain to great perfection, altogether distinct from the other. The latter gifts are of quite another sort, and, existing independently of the former, are bestowed in another way, and *commonly*† at another time. These again must be divided, as they include those gifts of the Holy Spirit, which are usually called Christian graces, such as justifying faith, hope, love, joy, peace, &c.; and those of which the Apostle speaks, when he says, “Concerning spiritual gifts, brethren, I would not have you ignorant.” With these we have now to do; and, the first things to be ascertained are, their number and titles. In St. Paul’s writings we shall find almost all the information needful upon the subject.

In 1 Cor. xii. 8, 10, we meet with the greater number of the “diversities of gifts” which were given, by the Spirit, to the members of the body of Christ.

*The Word of Wisdom, The Word of Knowledge, Faith, The Gifts of Healing, The Working of Mi-*

\* Archbishop Usher’s Divinity, p. 92.

† I specify the word “commonly,” because it may be said, that Jeremiah and John the Baptist were exceptions to the remark, who were sanctified, the one “in,” the other “from,” his mother’s womb. (Jer. i. 5.; Luke, i. 15.)

*acles, Prophecy, Discerning of Spirits, Kinds of Tongues, The Interpretation of Tongues.*

In 1 Cor. i. 4, mention is made of two gifts, *Utterance and Knowledge.*

In the latter part of the former chapter, the Apostle speaks of the gifts of God to the Church, in somewhat a different form. Thus, he says, (1 Cor. xii. 28.) "God hath set some in the Church,"

*Apostles, Prophets, Teachers, Miracles, Gifts of Healings, Helps, Governments, Diversities of Tongues;* and, not having specified *Interpretation of Tongues*, he enquires, (ver. 30.,) *Do all interpret ?*

In the same epistle (1 Cor. xiv. 15.) he refers to some other gifts, which, however, I consider to have been included, though not particularised, in the Gifts of Tongues, and Interpretation of Tongues; and these are,

*Praying with the Spirit, Praying with the Understanding, Singing with the Spirit, Singing with the Understanding.*

In another epistle (Rom. xii. 6—8.) he mentions the following :

*Prophecy, Ministering, Teaching, Exhortation, Giving or Imparting, Ruling, Showing Mercy.*

He speaks, in an epistle to another church, (Eph. iv. 11.) of these as the ascension gifts, which Christ, "having led captivity captive," gave unto men.

*Apostles, Prophets, Evangelists, Pastors, Teachers.*

For two others, foretold by Joel, and quoted by St. Peter on the day of Pentecost, we must have recourse to another part of Scripture. (Acts, ii. 17.)

*Visions and Dreams.*

It must be clear, on a very cursory reading of these passages, that as no one, which has been quoted above, comprises all the gifts of the Holy Ghost, so there is a repetition of many in several of them. Hence it may be desirable to select from these, what appears to be, a correct catalogue of the whole; and this I will now endeavour to do.

“DIVERSITIES OF GIFTS.”

*The word of Wisdom,* (1 Cor. xii. 8.)

*The word of Knowledge,* (1 Cor. xii. 8.)

*Faith,* (1 Cor. xii. 9.)

*The gifts of Healing,* (1 Cor. xii. 9.)

*The working of Miracles,* (1 Cor. xii. 10.)

*Prophecy,* (1 Cor. xii. 10.)

*Discerning of Spirits,* (1 Cor. xii. 10.)

*Kinds of Tongues,* (1 Cor. xii. 10.)

*The interpretation of Tongues,* (1 Cor. xii. 10.)

*Praying with the Spirit,* (1 Cor. xiv. 15.)

*Praying with the Understanding,* (1 Cor. xiv. 15.)

*Singing with the Spirit,* (1 Cor. xiv. 15.)

*Singing with the Understanding,* (1 Cor. xiv. 15.)

*Utterance,* (1 Cor. i. 4.)

*Seeing Visions*, (Acts, ii. 17.)

*Dreaming Dreams*. (Acts, ii. 17.)

#### THE PERSONS GIFTED.

*Apostles*, (Eph. iv. 11.)

*Prophets*, (Eph. iv. 11.)

*Teachers*, (Eph. iv. 11.)

*Helps*, (1 Cor. xii. 28.) probably for *Helpers*.

*Governments*, (1 Cor. xii. 28.) for *Governors*.

*Evangelists*, (Eph. iv. 11.)

*Pastors*. (Eph. iv. 11.)

In endeavouring to affix some definite meaning to each of these terms, I am aware of the difficulty which in some cases exists, and may fall into error; but, I trust, it will not arise in any degree from leaning to my own understanding.

*The word of Wisdom*, I conceive to intend the ability which the Holy Ghost gave to speak of "the things of Christ," who is "the wisdom of God." (1 Cor. i. 24. John xvi. 13, 14.)

*The word of Knowledge* possibly conveyed a clear revelation of the meaning of the Ceremonial Law, and of all the circumstances of the Jewish economy, with the bearing of each particular upon that dispensation which was to succeed it, and upon the heavenly things, after the pattern of which, as shown to Moses in the mount (Heb. viii. 5.), the former things were made. This gift, if correct in my interpretation of it, St. Paul ap-

pears to have eminently enjoyed, and manifested in his Epistle to the Hebrews, as well as in some other parts of his writings.

*Faith.* One interpretation of this gift, which has prevailed to a great extent, is as follows :— That it was faith to engage in perilous undertakings and services. [See Scott's Bible, note on the place (1 Cor. xii. 9.); also Pole's Syn.] May it not rather signify faith to remove mountains, (1 Cor. xiii. 2.; Matt. xvii. 20.; Luke, xvii. 6.) in other words, that faith which enabled its possessor to work miracles ? It forms no argument against this interpretation, that *the working of miracles* is specified shortly after ; because faith, the *principle* upon, or by, which they are wrought, is perfectly distinct from the miracle, the *work* that is wrought.

*The gifts of Healing* are readily understood. In Mark, xvi. 18., we find the promise, "They shall lay hands on the sick, and they shall recover;" and in Acts, ix. 17., and xxviii. 8., we find examples of its fulfilment.

*The working of Miracles.* This appears to be used in a comprehensive sense, and to include *exorcism*, or the casting out evil spirits from those possessed, the taking up serpents, (Mark, xvi. 18. Acts, xxviii. 3—5.) the drinking any deadly thing without hurt, (Mark, xvi. 18.) *cum multis aliis.*

*Prophecy* was the counsel of God addressed to



men, and was designed for edification, for exhortation, and for comfort. (1 Cor. xiv. 4.) Sometimes it contained a revelation of future events, as in Acts, xi. 27, 28.

*Discerning of Spirits* was a very important gift, and manifested the watchful care of the great Head of the Church, lest his members should be deceived by him, who, to answer his own purposes, has transformed himself into an angel of light (2 Cor. xi. 14.) to deceive, if it were possible, the very elect. "That therefore the Church might not be imposed upon, God was pleased to endow the Apostles, and it may be some others, with an immediate faculty of discerning the chaff from the wheat, true from false prophets; nay, to know when the true prophets delivered the revelations of the Spirit, and when they expressed only their own conceptions. This was a mighty privilege, but yet seems to me to have extended farther, to judge of the sincerity or hypocrisy of men's hearts in the profession of religion; that so, bad men being discovered, suitable censures and punishments might be passed upon them, and others cautioned to avoid them. Thus *Peter* at first sight discovered *Ananias* and *Saphira*, and the rotten hypocrisy of their intentions, before there was any external evidence in the case; and told *Simon Magus*, though baptized before, upon his embracing Christianity, *that his heart was not right in the sight of God; for I perceive*, said he,

*thou art in the gall of bitterness, and in the bond of iniquity.*”\* (Acts, viii. 21, 23.)

*Kinds of Tongues* follow next in order. This gift is translated in another place, (1 Cor. xii. 28.) *Diversities of Tongues*; in the original, however, the same word is used in both passages. The most prevailing idea concerning the object of this gift, is thus expressed by the same author.—“The Apostles were furnished with variety of utterance, able to speak on a sudden several languages which they had never learnt, as occasion was administered, and the exigences of persons and nations with whom they conversed did require.” That such an idea should have taken its rise from the recorded occurrences of the day of Pentecost, is not surprising; neither am I prepared to deny that this was *one object of the gift*; but that it was a very limited one is, I think, clear from the Scriptures. The Apostle Paul, speaking upon the subject, teaches us that Tongues were “for a sign, not to them that believe, but to them that believe not.” (1 Cor. xiv. 22.) A sign of what? That God was speaking by the individual who possessed the gift, and therefore demanded attention of those to whom the sign was given; and was one, amongst the many merciful means to which Jehovah had recourse, to prevail on *the Jews* to believe. This was somewhat similar to his former dealings with them,

\* Cave's Lives, Introduction vol. i. p. 14.

by types or similitudes, to which he refers by the mouth of the prophet (Hos. xii. 10.), to show his condescension, and their hardness and impenitence. That this was *one* object of the gift is clear, from the Apostle's argument in the 21st verse.—“In the law it is written, with (*men of*) other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.” But *this* was not their *only* use, for they were designed *for the profit of the individual who possessed them*; and unless he, or some other present, received the gift of interpretation of tongues, *solely*, I conceive, *for his profit*. Hence in those cases, in which any one exercised the former gift without the latter, he addressed himself to God (1 Cor. xiv. 2.), and thus spoke in the spirit to God; and spoke mysteries, *to the edifying of his own spirit*, though not of his own understanding.

I am aware that some persons have attempted to show, that this construction of these passages, which seems to convey their plain meaning, is not their real meaning, because they did not readily understand how these things could be. But, if St. Paul be correct, and who will question it, in saying that Man is composed of *body, soul, and spirit*, and if by soul we are to suppose the understanding to be meant, and by spirit the higher quality of which we have spoken before, then it is easy to comprehend that, *the two being distinct*

*and capable of distinct functions*, the one might be exercised without the other. Neither do we stop here, for we are assured that it must have been so, because the same Apostle exhorted those who exercised the one gift, by which *their spirits were benefitted* (1 Cor. xiv. 2, 14.), *whilst their understandings were unfruitful*, to ask for the other, that their understandings might also be partakers of the benefit.

We are brought next to *Interpretation of Tongues*. The advantages of this gift, both to individuals and the Church, may be seen from what has just been stated; and the command last named to those who possessed the former, to pray for this latter, affords at once an argument to show that the divine object in committing *Tongues* to men was not *only*, if even *chiefly*, to fit them for preaching the Gospel in other languages. For, if it had been, of what use would have been the power of *Interpreting*? Who would have required it *under such circumstances*? Certainly not those to whom the tongue was addressed, because it would be their own; and as certainly not those on whom the tongue was bestowed; because, on the above supposition, the gifted person was to *be fitted thereby for preaching* the Gospel, which he could not preach, unless he understood the words which would convey to his hearers the doctrines he desired to inculcate. But, in support of this view we are told, that in the Christian assemblies of

those days were men of different nations ; and, under such circumstances, *Interpretation of Tongues* would be necessary. Let us put such a case, in order to examine whether this is probable. We will suppose, at the present hour, that a Christian preacher was called upon to address such a mixed assembly, consisting of English, French, Germans, Italians, Spaniards ; we will suppose him to preach to this assembly in Spanish : those present, who understood the language, would understand him, to the rest he would be a “barbarian.” But, exclaims our theorist, this is the time for exercising the other gift. Now the value of Interpretation will be seen ! What *gift* would explain to all the rest, we ask ? Not one, but many. He must have one gift of Interpreting his Spanish into Italian, another of Interpreting his Italian into German, a third his German into French, and a fourth his French into English ! How tedious would be such a proceeding ! How destructive of all the energy of preaching ! Yet absolutely necessary, in order that all may understand, *if the supposition be correct*, that in the mixed nature of the Christian assemblies the true reason is found for the gift of *Interpretation of Tongues*. Rather do I suggest that the supposition is incorrect ; that the gift was designed for public exercise under very different circumstances ; that the speaking in a Tongue, was in one alike unknown to him who used and to those who heard

it, *until the Interpretation was given*. As such, it was truly “a sign” that God was employing the individual for some specific purpose; and when the speaker, or another, received the gift of interpretation, the mind of God was communicated to the assembly coming with the impress of divine authority, God thereby having “set to his seal” that the word thus spoken was Truth. As therefore we have before remarked that *Tongues* were addressed to God, so *Interpretation of Tongues*, was addressed to men; and those to whom it was given, spoke with the understanding that they might teach others also.

We come next to the various gifts of *Praying with the Spirit, Praying with the understanding; Singing with the Spirit, and Singing with the understanding*: which I conceive to be differences, or varieties, of the manifestation of the two former gifts; and, if correct in this view, *Tongues* included

*Speaking with the Spirit,*

*Singing with the Spirit,*

*Praying with the Spirit.*

The *Interpretation of Tongues* included,

*Speaking with the understanding,*

*Singing with the understanding,*

*Praying with the understanding.*

The gift of *Utterance*, which next occurs, I consider to be that by which the Holy Ghost enables men to preach the word, and not to intend *tongues*, as some commentators have supposed;

for the Greek words, by which the two gifts are expressed, are materially different.

*Seeing visions* and *Dreaming dreams*, were also named by St. Peter on the day of Pentecost, as forming a part of God's gifts to men.

We meet with both these modes of divine communication in the Jewish church. Thus (Num. xii. 6, 7, 8.) we read, "If there be a prophet among you, I, the Lord, will make myself known to him *in a vision*, and will speak unto him *in a dream*. My servant Moses is not so, who is faithful in all mine house: with him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." Hence Dr. Cave has truly observed, that "the most frequent and standing methods of divine communications, was that whereby God was wont to transact with the prophets, and, in extraordinary cases, with other men: which was either by dreams, visions, or immediate inspirations. The way by *Dreams* was when the person being overtaken with a deep sleep, and all the exterior senses locked up, God presented the *species* and *images* of things to their understandings, and that in such a manner, that they might be able to apprehend the will of God, which they presently did upon their waking out of sleep. These divine dreams the *Jews* distinguished into two sorts, *monitory*—or else *prophetical*." "By *visions* God usually communicated himself two ways,—

First, when something really appeared to the sight: thus *Moses* beheld the bush burning, and stood there while God conversed with him." "Secondly, by powerful impressions upon the imagination, usually done while the prophet was awake, and had the free and uninterrupted exercise of his reason, though the vision oft overpowered and cast him into a trance, that the soul, being more retired from sensible objects, might the closer attend those divine notices that were represented to it."\*

Our next concern is with *the persons gifted*, and which we have enumerated above.

The First, *Apostles*: of these we need say nothing. Secondly, *Prophets*: of whose office also it would be superfluous to speak.

*Teachers* succeed to these, and, though that has been thought by some to convey the idea of individual ministers over separate congregations, [Scott's Bible, note on Eph. iv. 11.], might we not rather suppose them to have been the persons who corresponded in some way with the Teachers of babes (Rom. ii. 20.) in the Jewish church, and with the catechists of later times, who taught "the first principles of the oracles of God?" (Heb. v. 12.)

*Helpers* were probably attendants on the Apostles, as the Levites on the priests, of whom they were called by the Jews *helpers* or *helpers*.

\* Cave, Introductory Discourse, p. 42.



*Governments.* Dr. Lightfoot supposes these to have been discerners of spirits, the same word being used by the Septuagint to signify spiritual wisdom or discernment.

*Evangelists.* Preachers from city to city.

*Pastors.* Among the Jews this title was applied to the Rulers of the Synagogues; and it seems to convey the idea of a stationary minister, or overseer of the flock of Christ, in the succeeding dispensation.

Such were the "diversities of gifts" bestowed upon the early Church of Christ! In such we find "the manifestation of the Spirit" in the days of which we speak! Gifts worthy of the God who gave them, and fitly called "the promise of the Father." From St. Paul's testimony respecting the *distribution* of these gifts we learn, that though they abounded in the Church, they were not all possessed by one and the same individual; but, all proceeding from the self-same Spirit, were divided to every man severally as He willed. (1 Cor. xii. 11.)

Hence we discover the fitness of that term which is employed to describe the Gospel Church. (2 Cor. iii. 8.) Hence it might be justly said, "It was never so seen in Israel!"

## CHAPTER II.

### THE BAPTISM OF JOHN AND OF OUR LORD JESUS CHRIST CONSIDERED.

---

*“ John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence.”—ACTS, i. 5.*

---

THERE are few subjects upon which more unscriptural ideas are commonly entertained than that of “the Baptism of John ;” being often confounded with that sacramental sign and seal of admission into the covenant of grace, which was ordained by Christ himself, after the baptism of John had been administered. Conceiving that the Scriptures justify no such confusion, and that our blessed Lord places the baptism of John, in the passage quoted above, in something like a contrast with another, which he calls the baptism of the Holy Ghost, it may tend to throw some light upon the subject with which we are engaged, if we consider each of them in their order.

Baptisms, it has been supposed by *some*\* writers, were common amongst the Jews before our

\* Jennings's Jewish Antiq. vol. i. book i. p. 126.

Lord's appearing; though, under the Mosaic economy, *circumcision*, not baptism, was, as we know, the ordinance of union. Thus we read (Exod. xxix. 4.) that the High Priest, when consecrated, *was washed with water*. Again, when a Gentile became a proselyte to the Jew's religion, "the rabbies make the form and manner" of admission "to consist of three articles; circumcision, *baptism*, and sacrifice." Without, however, laying any stress upon this, which has been a disputed point among learned men, the thing itself must, whenever used, have been an apt emblem of a spiritual action, a befitting figure of putting away the filth of flesh and spirit. This appears to have been signified in the case of Noah and his house, who "were saved by water;" and which the Apostle Peter tells us, was a figure of Christian baptism (1 Pet. iii. 21.); and by the fathers of the Jewish church being under the cloud and passing through the sea. (1 Cor. x. 1, 2.) The meaning of baptism, therefore, not being unknown to the Jewish nation, in what light would they consider "the baptism of John?"

Not as *Proselyte baptism*, as Josephus clearly states. "This good man," saith he, "did Herod kill, who exhorted the virtuous, just and pious to come to his baptism; for he looked upon baptism to be acceptable to God, when used, not for purging away certain offences, but for purifying the body, the soul having been before cleansed by

righteousness." "So that he makes John's baptism to be of the nature of the Jewish purifications, or ceremonial washings, without having any reference to proselyte baptism, which on this occasion he could hardly have failed mentioning, if it had been then in use."\* But a stronger reason for arriving at this conclusion I find in the fact, that, with the exception probably of the soldiers who came to him, (Luke, iii. 14.,) he preached *chiefly to Jews*, to those who were already "the children of the kingdom," and therefore not subjects for proselyte baptism, if such an ordinance existed.

Much less was it *Christian baptism*, for that had not as yet been instituted, and it wanted one important feature which characterises that sacrament. Indeed it should be remembered that those who had received John's baptism, were afterwards baptized with our Lord's, (Acts, xix. 5.) which, had they been the same, would have been opposed to the principle of the ordinance, and accordingly to the practice of the true Church of Christ. [See this subject of a second baptism discussed, in any of those works which treat of receiving lapsed believers, on repentance, into the Church.]

If then it was neither *Proselyte* nor *Christian*

\* Jennings's Jewish Antiq. vol. i. book i. p. 136.

Whiston's Josephus's Antiq. of the Jews, vol. iv. p. 72 : where the translation of the passage is somewhat different.

*baptism*, what was it? It appears in Scripture that the three following particulars are taught concerning it, from which we may derive a tolerably correct idea of its character. First, it was *a baptism with water*: Secondly, it was *a baptism of repentance*; and therefore, Thirdly, it was *a baptism of regeneration*.

The Scripture represents it to have been *a baptism with water*, which, though at the first it may seem superfluous to specify, (inasmuch as some might ask, With what besides water could a man be baptized?) will not on reflection appear to be so, as it set forth by an ordinary outward operation on the body, a spiritual work upon the inner man. It was, moreover, to distinguish it from that which is elsewhere called a baptism with the Holy Ghost.

That it was a *baptism of repentance* is clear from St. Paul's testimony upon the subject to John's disciples at Ephesus. "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus." (Acts, xix. 4. 5.) Hence it was accompanied with confession of sins, on the part of those who came to it, as we read in the Gospel. "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, confessing

their sins." (Matt. iii. 5, 6.) Hence, when the Baptist saw many of the Pharisees and Sadducees come to his baptism, he upbraided them with being a generation of vipers, and urged them to "bring forth fruits meet for repentance." Hence he testified, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear." (Matt. iii. 11.)

A question may here be put as to the nature of John's baptism *in the case of our Lord himself*, who required it at his hand, that thereby he might "fulfil all righteousness." Doubtless his case was essentially different from all others, as the manner of man was different. It may appear perhaps to some that as, by the Father's imputation, he was made sin for us who knew no sin, *in that imputed character* he might seek a baptism of repentance to fulfil all righteousness *for us*, in whose place he stood and whose sin he bore. Though, I say, this may be the opinion of some, yet it seems more probable, I think, the fulfilment of righteousness there intended was principally, if not entirely, *that he might undergo that washing, or baptism, which was required by the law of the High Priest when he was inaugurated.* A reference to what was commanded in this respect by the Levitical law will throw a clearer light on this view of the subject. In the book of Exodus, xxix. 4—7., we find Jehovah's instructions to Moses respecting

“the ceremonies of consecrating the priests.”

“And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, *and shalt wash them with water.* And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-plate, and gird him with the curious girdle of the ephod: and thou shalt put the mitre upon his head, and put the holy crown upon the mitre. *Then shalt thou take the anointing oil, and pour it upon his head and anoint him.*”

(See also Lev. viii. 6—10.) All these things were ordained for the time then present, and were figures of things to come, and very apt figures also. As Aaron therefore was first washed with water, and then anointed with oil before he entered on the administration of his priestly office, so Christ, the great High Priest, was first baptized with water by one that was more than a prophet; and having been so baptized, or washed, was anointed with the unction of the Holy Ghost, with which oil of gladness, He, “The Holy One of God,” was anointed above his fellows. (Psalms, cxxxiii. 2.—xlv. 7.)

In the correctness of this opinion I am confirmed by finding that it was held by Dr. Lightfoot, as that is stated by Pole on the passage.

This I think places the matter in a clearer light, and furnishes a reply to the enquiry which led to this digression.

But, besides these two features, the baptism of John possessed another, namely, that of *regeneration*. To this I anticipate the following reply. ‘If it were so, wherein did it differ from Christian baptism?’ In this material point, that the last became the sacramental sign and seal, and ordinance of admission into the Covenant of grace, and succeeded Circumcision in the Church on earth, *solely by virtue of Christ’s institution*.

When the angel Gabriel revealed to Zacharias the birth of his child, he made this communication respecting him; “and many of the children of Israel shall he turn to the Lord their God.” (Luke, i. 16.) In Scripture the conversion of the sinner is ascribed to the Spirit, being his office work; and the necessity of a divine agent to perform it is clear, as man “cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God.” [Tenth Art. of the Church of England.] This St. Paul teaches when he reminds the Ephesians, that the working of the same mighty power, which was wrought in Christ when he rose from the dead, is put forth in its exceeding greatness in us who believe. (Eph. i. 19, 20.) Now, though it is the office work of the Father, in the Covenant of grace, to *draw* souls to Christ, for “no man can come to me,” said our Lord, “except the Father which hath sent me *draw* him” (John, vi. 44.); and to *teach* souls concerning Christ; for “every man



that hath heard and hath *learned* of the Father cometh unto me," says the same Lord, (John, vi. 45.); and moreover to *reveal* Christ in the soul, which he testified to Peter, saying, "Blessed art thou Simon Bar-jona, for flesh and blood hath not *revealed* it unto thee, but my Father which is in Heaven" (Matt. xvi. 17.); and though it be, now at least, the office work of God the Son to give *repentance* and *remission of sins*, (Acts, v. 31.) yet the conversion of a sinner from a dead state in sin, into a new-birth-state of holiness, belongs to God the Holy Ghost, inasmuch as "that which is born of the Spirit is Spirit." But John's having been a baptism of repentance, and his ministry having been effectual to turning many of the children of Israel to the Lord, the power of the Holy Ghost must have accompanied each in his converting, or regenerating, influences. Besides this, John baptized *to make Christ manifest unto Israel*, (John i. 31.) which he did in the first instance more by his baptism than by his preaching; for it was the fact, *that he baptized*, which appears to have drawn the attention of the Jewish church rulers to him. Accordingly they sent priests and Levites from Jerusalem to enquire concerning him, (John, i. 19—25.) which afforded the opportunity of preaching to them of One, then standing among them, whom they knew not; and, when he baptized that One, he did eminently make him manifest to Israel.

Let our attention now be directed to that other baptism, to which reference was made by the Voice which cried in the wilderness (Matt. iii. 3.); and by our Lord, as his saying is recorded by St. Luke. (Acts i. 5.)

In the course of his preaching, the Baptist said, "I, indeed, baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." (Matt. iii. 11.)

Here we find that the baptism, wherewith John told the people they should be baptized by Christ, consists of two particulars: one, "the Holy Ghost," the other, "fire." By the former I consider, *in this place*, the sacrament of Christian baptism to have been intended: by the latter, some other work, which was to be wrought in the members of Christ's Church. It will probably be observed, that nothing is said of *water*, which is an essential part of Christian baptism. The omission in this passage does not militate, I conceive, against this interpretation; but seems to have been *intentional* on the part of him who made it, and may be explained in the following manner. The Baptist, in those words, referred only to *the Acts of Christ*, foretelling what *he* should do, when he appeared. We are also told by the evangelist, that "Jesus himself baptized not, but his disciples" (John, iv. 2.); and, as the

Lord committed to the authorized ministers of his Church, the application of the outward sign of water in that Sacrament, so he retained, in his own hands, the administration of the inward grace, or the baptizing "with the Holy Ghost." This I consider to be the intent of the words, and to contain the true Catholic doctrine of Christ, as the Church's Head, exercising "the power of the keys" in *the invisible world*: by which he opens the door of, and admits into, the invisible kingdom of God, while his church officers, by a delegated authority from him, are exercising the corresponding power upon earth, and are opening the door of, and thereby admitting members into, the visible kingdom of grace, in administering the outward sign of that Sacrament. Supposing, therefore, that this view is correct, and that the Sacrament of Christian baptism was intended *in this place*, because the two expressions seem to convey the whole work of Christ in this particular, what benefits are hereby communicated to those who use it? Our Church Catechism thus expresses them :—"A death unto sin, and a new birth unto righteousness ; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace." "We receive Christ Jesus," says the pious Hooker of blessed memory, "in Baptism once, as the first beginner: in the Eucharist often, as being by continual degrees the finisher of our life.

By baptism, therefore, we receive Christ Jesus, and from him that saving grace which is proper unto baptism: by the other Sacrament we receive him also, imparting therein himself, and that grace which the eucharist properly bestoweth. So that each Sacrament having both that which is general or common, and that also which is peculiar unto itself, we may hereby gather, that the participation of Christ, which properly belongeth to any one Sacrament, is not otherwise to be obtained but by the Sacrament whereunto it is proper." (Eccles. Pol. b. v. §. 57.) In thus speaking of the benefits which are conveyed by baptism, let it be distinctly understood, that I consider them as belonging *to the faithful*, who come to that ordinance, and *to the seed of the faithful*, who are brought to the same; and who, by virtue of their parents' covenant, are federally holy (1 Cor. vii. 14.), and have consequently a right to the sacramental sign and seal of admission into the Covenant of grace. If, therefore, "the participation of Christ," and "that saving grace which is proper unto baptism," and which includes "a death unto sin, and a new birth unto righteousness," and adoption into the family of God, be the benefits communicated in and by Christian baptism, rightly administered and duly received, it is clear that few, if any, of those gifts of which we are speaking, are thus communicated to the Church of Christ. The case of Cornelius

and his believing friends bears me out in this, who received the Holy Ghost in his extraordinary gifts, *before* they received the sign and seal of admission into the Gospel Church. (Acts, x. 44, 48.) These, therefore, must be sought elsewhere; and, I believe, will be found under *another baptism, with the Holy Ghost*, spoken of by our Lord, after he had instituted the former above three years: which, to distinguish it from the grace bestowed in the former, is called by John, in the passage we have been considering, a *baptism with fire*.

Blessed and highly favoured as the members of the earliest Church of Christ had been, by the presence of their Lord, whom they had seen with their eyes, and had looked upon, and with their hands had handled (1 John, i. 1.), it must have sounded strange to their ears to hear, and have demanded no common exercise of faith to believe, that *it was expedient for them that He should go away!* Yet it was so; for God, who cannot lie, declared it; and the event proved the truth of his saying. In that communication of it, with which we meet in St. John's Gospel, our Lord calls the Holy Ghost by the peculiar title of the Paraclete, or Comforter, which has been well considered, in one of its senses, as synonymous with his name of the witnessing Spirit (Rom. viii. 16.); for when he thus comes into the heart of a believer, witnessing with his spirit that he is a

child of God, he gives him the higher measure of faith, even assurance, from which *fulness of joy* can alone result. (John, xiv. 16.—xv. 11. 1 John, i. 4.)

But it appears that He was also to come in the capacity of Teacher (John, xiv. 26.), to teach them all things; and to bring all things to their remembrance, whatsoever the Lord had said unto them. He was to show them things to come (John, xvi. 13.); and to glorify Christ in all.\* (John, xvi. 14.) In St. Luke's Gospel, our Lord calls this "the promise of the Father" (Luke, xxiv. 49.), and "power from on high," for which he commanded the disciples to tarry in Jerusalem; and, in the Acts, we meet with this same word "power," which the marginal reading of that passage translates, "the power of the Holy Ghost." (Acts, i. 8.) After this command had been given, and our Lord had gone up on high, they abode ten days in the city; and having chosen by lot Matthias to the Apostleship, from which Judas fell by transgression, they were all, with one accord, in one place on the day of

\* I here omit that threefold preliminary work of the Holy Spirit, by which He convinces of sin, of righteousness, and of judgment, *because this work did not strictly apply to the Church, but to "the world."* "He shall convince *the world*." (John, xvi. 8.) Thus the Holy Ghost strives with carnal men, and effectually in the case of God's elect, who are thereby brought in to Christ; but who, *before they are so brought home*, are "of the world." (Rom. viii. 5—17. 1 Cor. iii. 16.—vi. 19. Eph. ii. 22.)

Pentecost, on which memorable occasion the Spirit was poured out upon them, and they were all filled with the Holy Ghost.

The outward signs, accompanying this baptism with fire, were a sound from Heaven as of a rushing mighty wind, which filled all the house where they were sitting, and the appearance of cloven tongues, like as of fire, sitting upon each of them. When our Lord was conversing with Nicodemus on the regenerating power of the Spirit, he likened his operations, which though unseen were mighty and effectual, to *the wind*. (John, iii. 8.) Again, when the Baptist spoke of this work which was to be wrought on the day of Pentecost, he called it a baptism with *fire* (Matt. iii. 11.), and we find the outward signs accompanying it, to correspond with both these sayings. These things having been noised abroad, the multitude came together, and, when some marvelled and others ridiculed, Peter stood up in the name of the rest, and, put to silence the ignorance of foolish men, by telling them that these things were only the fulfilment of a promise made by that same Jesus, whom they had taken, and with wicked hands crucified and slain, which he, having received of his Father, had shed forth, as they then saw and heard ; that it was moreover the accomplishment of a prophecy, respecting the last days, which was found in the Scriptures of their prophets. He was also

taught by the Spirit to view the one gift of tongues, with which they were then endued, as an earnest of all the others which had been promised; and of which a partial manifestation had been made during their Lord's earthly ministry, when he sent them forth, two by two, to preach the Gospel in Judea. (Matt. x. 1—6.) In conformity with the expectation of the Apostle, intimated by his appeal to the prophet Joel, we find that a great diversity of gifts were immediately afterwards exercised by the Church; though this gift of tongues seems generally, if not always, to have been the first manifestation that was made of the Holy Ghost being given to believers. From what has been thus imperfectly stated, originated, I suspect, the division of the gifts of the Holy Ghost into *ordinary* and *extraordinary*: the former comprising those *graces* which that Spirit bestows upon the sinner, at his conversion, and in his daily walk, to enable him to lead a life of holiness and of devotion to God and his Christ: the latter consisting of those *gifts*, which are the effects of another baptism, sometimes called a baptism with the Holy Ghost: sometimes a baptism with fire; and, at others, the promise of the Father; and power from on high. That such a division may be justified by these circumstances most men will allow; but that sundry conclusions, which are commonly drawn from them, can claim the same distinction, it remains yet to be ascertained.





## CHAPTER III.

ON THE PROBABLE EXTENT AND DURATION OF THE  
GIFTS OF THE HOLY GHOST, AMONG THE MEMBERS  
OF THE CHURCH OF CHRIST.

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*"It shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh."*—ACTS, ii. 17. JOEL, ii. 28.

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Two distinct theories appear to prevail, among the generality of men, upon the subject of this chapter. The vulgar idea, and I use the term in no offensive sense, is, *That though the ordinary gifts, or graces of the Spirit, were designed for all ages of the Christian Church, the extraordinary were for the earliest or Apostolic age, until the Gospel was established in the earth.* The other, and less popular idea, is, *That as the Gospel obtained in the Roman world, in the early part of the reign of Constantine, [about the year of our Lord 313, at the death of Maximin, vid. Echard's Eccles. Hist. vol. ii. p. 698.] the extraordinary gifts of the Holy Ghost were continued until that time, and then ceased.* In prosecuting the enquiry proposed in this chapter, I trust we shall be en-

abled to see how far each theory is supported by fact, and therefore worthy of being received and propagated by ourselves. Previous to entering upon this, the first question to be noticed, is, *How far these gifts extended amongst the members of the Church of Christ?* On the day of Pentecost, it appears, from a fair construction of the inspired account given in the Acts of the Apostles, that *all the disciples then present* were partakers of the gift of tongues; for, "there appeared unto them cloven tongues like as of fire, and it sat upon *each of them*; and they were *all* filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts, ii. 3, 4.)

In the first verse of the same chapter, we are told, "they were *all* with one accord in one place;" and, in the former chapter, we learn that the number of disciples, who were tarrying in Jerusalem for the promise of the Father, was "about an hundred and twenty." (Acts, i. 15.) I am aware that, at the head of the second chapter, as well as of the column in our English Bible, it is said, "*the Apostles* filled with the Holy Ghost," and "*the Apostles* inspired;" but I cannot forget that this is not the text: hence, though it may show what the opinions of our translators may have been, it does not follow that it shows the mind of the Spirit. That the opinions of our translators, however, can be drawn with certainty

from this source is not quite so clear, *if the marginal references of our oldest copies of the Bible coincide with the present* ; for, in Acts ii. 1., I find a reference to chapter i. 14., from which I learn that the men of Galilee, who had witnessed our blessed Lord's ascension, continued, with one accord, in prayer and supplication with the women, &c.; and in the next verse, that the number of these names together, was about one hundred and twenty. Therefore, if the authority to be derived from this source be held by any to be a matter worthy of dispute, I leave it to be settled between the head of the chapter and the marginal reference. That these gifts were not confined to the Apostles *in after times*, if then they were, (which I do not believe,) is clearly seen from St. Paul's Epistles to the Church of Corinth. Dr. Cave has these words, when writing concerning the gifts and powers of the Holy Ghost :—  
 “Though these gifts were distinctly distributed *to persons of an inferior order*, so that one had this and another that, yet were they (probably) all conferred upon the Apostles, and, doubtless, in larger proportions than upon the rest.” And shortly after, speaking of the day of Pentecost, he says, “when the miraculous gifts of the Holy Ghost were *so plentifully shed upon the Apostles, and Primitive Christians.*” [Cave's *Liyes*, vol. i. Introduction.] From all which we may reasonably conclude that the primitive

Christians, whether in public stations or not, were favoured with them in a greater or a less degree ; and the least that we can say is, that the extent of these among the members of the Church seems to have been commensurate with the number of her members ; for not on the circumcision only, but on the Gentiles also, was poured out the gift of the Holy Ghost (Acts, x. 45.); and, upon some occasions, *on all them that heard the word.* (Acts, x. 44.) Having thus disposed of our first enquiry, let us turn to the examination of the two theories, most commonly held, respecting the duration or continuance of these powers in the Church. The first is, that though the ordinary gifts, or graces of the Spirit, were designed for all ages of the Christian Church, the extraordinary were only for the earliest or Apostolic age, until the Gospel was established in the earth.

This idea appears to have arisen very much from that saying of our Lord, “and this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.”

“While our Saviour lived the Apostolical ministry extended no further than *Judea* ; but he being gone to Heaven, *the partition wall was broken down*, and their way was open into all places and countries.”

“In pursuance of this general commission we find the Apostles not long after our Lord’s ascen-

sion traversing almost all parts of the then known world. *St. Andrew* in *Scythia*, and those northern countries; *St. Thomas* and *Bartholemew* in *Judea*; *St. Simon* and *St. Mark*, in *Africa*, *Egypt* and the parts of *Lybia* and *Mauritania*; *St. Paul*, and probably *Peter* and some others, in the farthest regions of the *West*; and all this done in the space of less than forty years; viz., before the destruction of the *Jewish State* by *Titus* and the *Roman* army. For so our Lord had expressly foretold," &c. (Matt. xxiv. 14.) [Cave's Lives, vol. i. Introduc. p. 5.]

To this we may add *St. Paul's* application of a part of the nineteenth Psalm to the subject. "But I say, have they not heard? Yes, verily their sound went into all the earth, and their words unto the ends of the world." (Rom. x. 18.)

Great indeed and rapid were the strides by which the preachers of the Gospel of the grace of God went through the world, and doubtless the gifts, of which we are treating, were an appointed mean which tended to make their ministry effectual, as it was thereby proved that "the great power of God" attended them. But when their sound, according to this view, had gone into all the earth, and their words unto the ends of the world, are we justified in believing that these gifts ceased? Before I appeal to that reply which the well authenticated record of their existence *after this period* furnishes, permit me to make a demand

upon the patience of the reader, in order to show what some of the Scriptures, which speak of these gifts, would have justified us *in expecting as to their continuance*, had we lived in those times.

The first passage to which I refer, is found in St. Mark's Gospel. "And these signs shall follow them that believe : in my name shall they cast out devils: they shall speak with new tongues : they shall take up serpents; and if they drink any deadly thing, it shall not hurt them : they shall lay hands on the sick and they shall recover." (Mark, xvi. 17, 18.) In this place the promise is *unlimited as to time*, therefore a conclusion, against the continuance in the Church of the gifts here specified, drawn from these words, is of less weight than a conclusion for it.

The following is the next passage which I bring forward; "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." (John xiv. 16.) Here we find a specific promise made to the Church that Christ, as her intercessor, *would* pray the Father to give unto her the Holy Ghost as the Comforter, that *He might abide with the Church for ever*. Neither can we understand this as applying to the Gift of the Spirit *in his ordinary operation* of regenerating sinners, conveyed by baptism; for, a ready answer is furnished to this notion, in the fact that Christian baptism had

been administered, long before, by the disciples of our Lord, and his regenerating influences, as attending that sacrament, must have been long before exercised. Neither can I understand it, as referring to his operation, as *a witnessing Spirit only*, which the context clearly shows. It refers, I must rather think, to the gift of the Spirit *in some extraordinary way*, and, in what way, the words themselves point out, even as the promise of the Father, for which Christ said, that he *would pray the Father after his departure*, to which time his conversation pointed. For this, though a promise, the Father would “be enquired of” by the Son, and when, by virtue of his intercession, the Holy Ghost should be so given, they who believed on Christ, *the works* that He did, should they do also; and *greater works* than these should they do, *because he went unto the Father*. (John, xiv. 12.) That any should attempt to neutralize the force of this passage, by suggesting that our Lord addressed the then disciples *only*, is hardly to be expected, and, I believe, the universal voice would be against such an interpretation.

Here mention is made of the *continuance* of the gift, and we are told, positively, that it was to abide with the Church *for ever*.

The third Scripture to be considered is from the prophet Joel:—“And it shall come to pass afterward, that I will pour out my Spirit upon all



flesh ; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions ; and also upon the servants and the handmaids, in those days, will I pour out my Spirit." (Joel, ii. 28, 29.) When the Spirit of Christ moved that holy man of old to speak these words, He had respect to "the promise of the Father," as designed for the church "in the last days" (Acts, ii. 17.) or times of the Gentiles ; for the same Spirit so applied it, by the mouth of the Apostle Peter, on the day of Pentecost. Hence there can be no doubt concerning it. Now, if we are thus taught that these words of the prophet *began then* to be accomplished, how can we look that passage fairly in the face, without perceiving, that what then occurred could *only* be *the beginning* of its fulfilment ; for it speaks of these things as to take place *before the great and terrible day of the Lord come* ; and, lest any should mistake the typical day of the Lord's judgment on the Jewish church and polity, for the antitypical judgment which shall close this dispensation, it is added, "And it shall come to pass, *that whosoever shall call on the name of the Lord shall be delivered ; for in Mount Zion, and in Jerusalem shall be deliverance*, as the Lord hath said, and in the remnant whom the Lord shall call." It need scarcely here be observed, that, when the abomination of desolation stood in the holy place (Matt. xxiv.

15.), neither Mount Zion nor Jerusalem were sanctuaries, or places of deliverance, but the scenes of great and unutterable tribulation. The impression accordingly produced on my own mind, by considering this passage, is, that *if in no other season* during the Christian Dispensation than its commencement and close, yet, *in both those seasons, the fulfilment of this word of promise was to be expected.*

The next and last passage, which I intend to bring forward, is from the prophet Hosea, who thus exhorts the people, "Come and let us return unto the Lord ; for he hath torn, and he will heal us : he hath smitten, and he will bind us up. After two days will he revive us : in the third day he will raise us up, and we shall live in his sight. Then shall we know if we follow on to know the Lord : his going forth is prepared as the morning, and he shall come unto us as the rain ; as the latter and former rain upon the earth." (Hos. vi. 1—3.) The ordinary expositions appearing unsatisfactory, I trust I shall be excused if I venture to suggest the following. If any peculiar meaning may be attached to the former and the latter rain, and if the passage is capable of application to the Church of God during the times of the Gentiles, which Bishop Horsley and Mr. Scott seem to consider it, [the one, applying the second verse to every believer as interested in our Lord's death and resurrection,

after its "immediate application to the Jews : " the other viewing this part of the passage in the same light and understanding, by the figure in the third verse, the influences of the Holy Spirit, descending upon the souls of those who waited on him, to be set forth,] then, I would suggest, that it might contain *a prophetic intimation of the manner in which the Holy Spirit should be poured out upon the Church after the resurrection of our Lord*, that is, during the times of the Gentiles. And here let it be remembered that *the first outpouring*, on the day of Pentecost, was on the circumcision, and therefore on the children of the stock of Abraham, on the children of the fathers, to whom God had given these promises. The reference to the death and resurrection of our Lord, in the second verse, is so striking that it can scarcely fail to claim our attention. And the blessing, for whomsoever it be, which is promised in the third, appears to be designed to follow *immediately after* the events which are referred to in the second. The figure here used is of the former and latter rains, and as some confusion might arise from the order of the seasons in Judea not according with our own, their seed-time taking place about October, and their harvest happening about March, I will adopt Bishop Horsley's translation, and call one, "the rain of seed-time," the other, the "harvest rain." Believing therefore that the outpouring of the Spirit

on the Church was intended to be set forth by the reference here made to this providential operation in the natural world, may it not have been designed to show beforehand the manner in which God would act towards his Church in this thing? That, as the one rain fell in Judea during the seed-time, so the Spirit should be poured out upon the Christian Church during a corresponding season in the spiritual world; and accordingly the Spirit was given on the day of Pentecost, and continued to be given for a time. Again, as the other rain fell just before the harvest, may we not expect a corresponding outpouring of the Spirit in these the last of the latter days, in other words, before the harvest of the earth is reaped and the great and terrible day of the Lord come? (Rev. xiv. 15—20. Is. lxiii. 1—6.) It is not my intention to build a doctrine on this, as it would appear unreasonable so to do, but I feel justified in bringing forward this passage as an auxiliary, tending to throw some light on the subject of our present enquiry.

If it be objected that it can only apply to the Jews, then I would ask, may it not have been designed to show God's gracious dealings with the "remnant according to the election of grace" who formed the first Christian Church, and with *that nation* at the close of the times of the Gentiles? But, should it be considered, by those who are qualified to judge, as belonging to the Gentiles

nesses, he finds the continuance of this privilege with the Christian Church, in the several times wherein they wrote. Nor is it any objection to say [because it was reasonable indeed to expect that there *should*, as] there *did* arise pretenders to this gift, who really had it not, such as *Montanus* and his followers. There were *Discerners of Spirits*, as well as prophetic spirits, and both endowed with supernatural gifts: the one as a check upon the other, that no falsity might be obtruded upon the Church, under the colour of so great and venerable a privilege."

Dr. Cave has the following remarks on the same subject:—"That such miraculous powers were then ordinary in the Church, we have the concurrent testimonies of all the first writers of it. *Justin Martyr*\* tells the Emperor and the Senate, that our Lord was born for the subversion of the *Dæmons*, which they might know from the very things done in their sight; for that very many who had been vexed and possessed by *Dæmons*, throughout the world, and in this very city of theirs, whom all their exorcists and conjurors were not able to relieve, had been cured by several Christians through the name of *Jesus*, that was crucified under *Pontius Pilate*; and that at this very time they still cured them, disarming and expelling the *Dæmons* out of those

\* *Apol. i. p. 45.*

whom they had possessed. The same he affirms in his discourse with *Trypho*\* the *Jew*, more than once, that the Devils trembled and stood in awe of the power of Christ; and to this day being adjured by the name of *Jesus Christ* crucified under *Pontius Pilate*, the *Procurator of Judea*, they were obedient to Christians."

"*Irenæus*† assures us that in his time the Christians, enabled by the Grace of Christ, raised the dead, ejected *Dæmons* and unclean spirits, the persons so dispossessed coming over to the Church. Others had Visions and the gift of Prophecie. Others by Imposition of hands healed the sick, and restored them to perfect health. But I am not able, says he, to reckon up the number of those gifts, which the Church throughout the world receiving from God, does every day freely exercise in the name of *Jesus Christ* crucified under *Pontius Pilate*, to the benefit of the world."

"*Tertullian* ‡ challenges the *Roman* Governors to let any possessed person be brought before their own Tribunals, and they should see, that the spirit being commanded, by any Christian, should as truly confess himself to be a Devil, as at other times he falsely boasted himself to be a God. And he tells *Scapula* || that they rejected,

\* Dial. cum Tryph. p. 247 and p. 302.

† Adv. Hæres. l. ii. c. 56. p. 215. c. 57. p. 218.

‡ Apol. c. 23. p. 22. || Ad. Scap. c. 2. p. 69.

disgraced, and expelled *Demons* every day, as most could bear them witness."

"*Origen*\* bids *Celsus* take notice, that whatever he might think of the reports which the Gospel makes concerning our Saviour; yet that it was the great and magnificent work of *Jesus*, by his name to heal, even to this day, whom God pleased: that he himself † had seen many who, by hearing the name of God and Christ called over them, had been delivered from the greatest evils, frenzy and madness, and infinite other distempers, which neither men nor Devils had been able to cure." What influence these miraculous effects had upon the world, he lets us know elsewhere. "The Apostles of our Lord," says he, ‡ "without these miraculous powers would never have been able to have moved their auditors, nor persuaded them to desert the institutions of their country, and to embrace their new doctrine; and having once embraced it, to defend it even to death, in defiance of the greatest dangers. Yea, even to this day, the footsteps of that Holy Spirit, which appeared in the shape of a Dove, are preserved among the Christians; they exorcise *Dæmons*, perform many cures, and, according to the will of God, foresee and foretel things to come. At which, though *Celsus* and his personated

\* Contr. Cels. l. ii. p. 80.

† Ib. l. iii. p. 124.

‡ Lib. i. p. 34.

*Jew* may laugh, yet I affirm further that many even against their inclinations have been brought over to the Christian Religion, their former opposition of it being suddenly changed into a resolute maintaining of it unto death, after they have had Visions communicated to them : several of which nature we ourselves have seen. And should we only reckon up those at which we ourselves have been present and beheld, it may be it would only make the Infidels merry, supposing that we like themselves did forge and feign them. But God bears witness with my conscience, that I do not endeavour by falsely-contrived stories, but by various powerful instances, to recommend the Divine Religion of the Holy Jesus."

"More testimonies of this kind I could easily produce from *Minucius Fælix*, *Cyprian*, *Arnobius* and *Lactantius* ; but that these are enough to my purpose." [Cave's Lives, vol i. part ii. Introd. p. 11.]

*Arnobius* and *Lactantius*, the two last named writers in this passage, bring us down to the time of Constantine; the former an African, who was converted to Christianity, during the Diocletian persecution, from witnessing the patient endurance of the martyrs, about A. D. 303 : the latter, probably born of Gentile parents, who lived at Firmium in Italy, was, in his younger years, sent into Africa, and put under the tutorage of Arnobius, the then famous Professor of



Rhetoric, at Sicca. In the latter years of his life he was sent for into France to be tutor to Crispus, the only son of Constantine the Great, after that Emperor's conversion to the Christian faith. They were both distinguished by their writings against the Heathen, and in support of Christianity.

From this statement we perceive that these gifts were found in the Church in the time of Constantine. If these things be so, what becomes of the first and widely extended opinion, which we are examining, That they were designed only for the earliest or Apostolic age? So far as we have proceeded, experience therefore seems to justify the expectation, we should have formed from the terms of the promise, concerning the duration of these gifts in the Church. But, if it overthrow the first theory, does it not establish the second? This remains to be ascertained. Should it appear that these manifestations of the Holy Ghost were found amongst Christians well nigh a hundred years later, I see not how the latter theory can stand, though far nearer the truth. But a reference to the time of Augustine, [who flourished from the year 398 to the year 430, in which year he died during the siege of Hippo, of which place he had been Bishop many years,] will prove, I think, that this was the case. In his work 'Of the Citie of God,' we find a chapter, (book xxii. c. 8.) devoted

to the following subject. "*Of the miracles which have beene and are as yet wrought to procure and confirme the world's beleefe in Christ.*" With respect to those cases of healing which are recorded in this chapter to have been wrought at the shrine of St. Stephen the Protomartyr, I shall subjoin Dr. Cave's remarks, considering them to be the reflections of an unprejudiced mind, at the same time observing that these are not the only miracles of which that venerable Father spoke as being wrought in his own time.

"But that which most sways with me, is what *St. Augustine* reports of these matters; who seems to have been inquisitive about matters of fact, as the argument he managed did require. For being to demonstrate against the Gentiles that miracles were not altogether ceased in the Christian Church, among several others he produces many instances of cures miraculously done at the remains of *St. Stephen*, brought thither [as we before noted] by *Orosius* from Jerusalem: all done thereabouts, and some of them in the place where himself lived, and of which, as he tells us, they made books which were solemnly published, and read to the people, whereof [at the time of his writing] there were no less than seventy written of the cures done at *Hippo*, the place where he lived, though it was not full two years since the memorial of *St. Stephen's* martyrdom had begun to be celebrated in that place,

The sum of the matter then seems to be this. By the terms of the promise, as found in St. Mark's Gospel, we have no reason for saying that the time was limited for the exercise of these gifts after they had been bestowed. By the terms of the promise, in St. John's Gospel, we are taught, that the Holy Ghost, as the effectual worker in the members of the Church of *works similar to those which Christ wrought* when ministering in the flesh, should be continued with her "for ever." By the terms of the prophecy of Joel, which foretold these events, it appears that, if the Spirit should be poured out miraculously at no other season, during "the last days," or times of the Gentiles, than at their commencement and close, certainly He should then be : which latter season is to precede the great and terrible day of the Lord, when in Mount Zion and in Jerusalem shall be deliverance. If it can be shown therefore that the day of the Lord is at hand, and the harvest of the earth about to be reaped, then must we look for the re-appearing of those extraordinary operations of the Holy Spirit which God tells us in his word shall precede that day: which, that they have not been all along abounding in the Church, cannot be ascribed to a want of faithfulness on the part of God, though it may be to a want of faith in the members of the Church.

## CHAPTER IV.

AN EXAMINATION OF THE QUESTION, WHETHER ANY,  
AND WHICH, OF THE GIFTS OF THE SPIRIT, HAVE  
RE-APPEARED IN THE CHURCH.

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*"The Gifts and calling of God are without Repentance."*  
ROM. xi. 29.

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"WE see not our signs, there is no more any prophet, neither is there among us any that knoweth how long." (Ps. lxxiv. 9.) Thus spoke the Church in the days of old, when the Lord had visited her with judgment, and had withdrawn those marks of special love which, in these words, she so feelingly laments. As "a wife of youth" "forsaken and grieved in spirit," she mourned over the bridegroom's absence, and the loss of that favour which had made her face to shine, and was indeed the very life of her soul!

Where do we discover corresponding feelings at the present hour? Where do we hear words which harmonize with these complainings? The Church of Christ, *after his appearing*, was highly

favoured beyond all former days. Her prayer then was, "Let me see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely." He was then to her "the chiefest among ten thousand." She rested in his love; and if, at any time, He hid as it were his face from her, "Return, return that we may look on thee," was the earnest request of her lips.

The tokens of his love accordingly abounded! The manifestations of his presence were frequent! Her gifts were very plenteous, her graces manifold. Hence her members, in themselves no better than we, (Eph. ii. 3.) were "filled with the Spirit," and abounded in "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." *Gifts* and *Graces* were the handmaids of the Gospel, and God was glorified in each. But now we may cry "I-chabod," her glory is departed, (1 Sam. iv. 21.) and who mourns its loss? Her gifts are withdrawn, and whom does it concern? Her graces languish, and who laments? But, if one should say, that her God is beginning again to manifest these tokens of former days, that "the time to favour her, yea, the set time is come," that she may lift up her head, for her redemption draweth nigh, does not the heart of every living member leap with joy, and is not the bearer of such tidings gladly received? "Tell it not in Gath, publish it not in the streets of Askelon

lest the daughters of the uncircumcised triumph !” The word is rejected as false, the bearer is branded a deceiver, and all who refuse to join in this outcry, are unavoidably “brain-sick enthusiasts.” Like the deaf adder, that stoppeth her ear, we are counselled to act in this thing, and to declare without reflection, and to glory in our saying that, with such proceedings we can have no concord. Though this mode of treating a question may suit the taste of the times, and possibly the taste of the Church, yet, as it is neither consistent with the spirit nor the letter of God’s word, I refuse to adopt it, though sanctioned by the greatest names. This being the case I proceed with the subject, and resume it at that point which we had reached in concluding our former chapter. Accordingly I observe that as the Scriptures which promise these gifts actually put no limit to the fulfilment of the promise during the times of the Gentiles, and in one instance, as explained by the context, the promise is guaranteed to us “for ever;” and, as experience proves, that the promise was fulfilled to the Church for more than four hundred years, *we have a right to suppose that no limit was designed, and therefore, that the Church was entitled to expect them, whenever it might please God to bestow them during the times of which we speak.* It is notorious, at the present hour, that some of these gifts are believed by many to have re-appeared

amongst us, we will therefore endeavour to examine into them and the evidence on which they rest, comparing them with those of which the Scriptures speak in order to discover whether they have any, and what, claim upon our belief.

The first, as to the number of cases of which we have heard, is that of *healing the sick*. And of this there appears to have been two distinct kinds: the one in which the afflicted person after having long tried, and tried in vain, the ordinary means of cure, has renounced them as hopeless; and having been led to view the Lord Jesus Christ in his true character of "*the Saviour of the body*" (Eph. v. 23.) as well as of the soul,\* has gone to him by faith, and having sought healing *directly* from him, has received perfect soundness. Now this corresponds with those in the Gospel of which we read, Luke viii. 41, 42. Matt. ix. 27. In this last case nothing is said of the objects of the Lord's mercy having had recourse to other means of healing, and therefore we

\* "In the same way that he refers to and pleads Christ's death for his justification, he may refer to it for all blessings else, for that way of salvation he depends upon will help him and be improvable for all. If a man be sick he can plead, *Lord, did not Christ bear our sicknesses and infirmities? Was not his Soul made a curse to redeem me from all miseries? Lord, I refer to his death for my recovery as well as for my salvation, by virtue of it heal me*; and he may have upon these pleadings of his all things done for him, and by virtue of Christ's death, and his faith may make use of it, and have recourse to it for all and receive all from it, as well as he that hath assurance." *Goodwin's Works*, vol. iv. part ii. p. 140.

except that particular, but in all other respects, and in that which is the principal thing of all, *the going at once to the Lord Christ, as the healer of the body*, it is strictly illustrative of the thing here specified.

The other kind is where healing has been effected by the instrumentality of another besides the sick person, in which cases, medicines having proved ineffectual, the sick have been restored to health *by the name of the Lord Jesus Christ being called over them in a spirit of faith*, the sick persons at the same time exercising faith in that name for healing.

This is similar to those cases, in which the Apostles exercised the gift, as found Acts, iii. 6—16. iv. 10. xiv. 8. xxviii. 8., and, as I humbly conceive, to the way in which it was exercised by the Church in her offices, according to the command given, James, v. 14, 15. The very perversion of this practice in the Romish Church to carnal purposes, under the form of her sacrament of *extreme unction*, proves the previous existence of it in a pure and scriptural form.

Another case of which we have heard, is that of *casting an evil spirit out of a lunatic*, by commanding the spirit to depart in the name of the Lord. Of this kind many instances are upon record in the Scriptures, (Luke, x. 17. Acts, v. 16. xix. 12.) and few gifts appear to have been more commonly exercised than this by Christians in the first centuries.



Another gift, which is believed to have re-appeared amongst us, is that of *Tongues*, another *the Interpretation of Tongues*, and as varieties of the same gift, *Singing* and *Praying with the Spirit* and *with the understanding*. Besides which we hear of the gift of *Prophecy*.

*The gift of Tongues*, as reported to have re-appeared, seems to harmonize with that view of it which we have before taken from the Scripture, *of being given for a sign*, and not to fit a man for preaching in unknown languages, which at the most could only have been one of its uses. This may be argued from the fact, which has not been before specified, that it was bestowed commonly as *the sign that the Holy Ghost was given*, on occasions when the gift could have been of no possible use for the purpose of preaching, namely, when all present possessed a language in common, by which they readily conveyed to each other the ideas and divine truths which were put into their minds. Such were the cases of Cornelius and his family; (Acts, x. 44—46.) and the disciples whom Paul found at Ephesus. (Acts, xix. 1—7.) It appears also to have been sometimes used as the appointed prelude or sign of *prophesying*. (Acts, xix. 6.)

*The singing with the Spirit* and *with the understanding*, into which I have had the opportunity of enquiring, coincides with that idea of it which has before been stated. The person exercising the gift experiences a desire, which every living

member of Christ's Church must readily understand, to hold communion with God in a way of thanksgiving. The affections of his soul are kindled and go forth towards One of the Persons of the Glorious Godhead, under a lively sense of love to God for his unspeakable benefits. The tongue bursts forth into singing, giving utterance to words which he understands not, nevertheless his spirit is "refreshed" and "edified," but his "understanding is unfruitful." This I consider to be strictly accordant with the case specified by St. Paul, 1. Cor. xiv. 2, 4, 14, and with me it is a very small matter for any one to say: it is a ridiculous conceit, because I cannot comprehend *how* the spirit of a man can be edified without his understanding. If God teaches us in his word that it may be so, of what value are such objections as these? Would it not be more consistent with real humility to believe the God of Truth, and no longer to question his word, but rather our own power of comprehension?

At other times the person gives utterance to words of praise and thanksgiving which he or she does understand, and this, *to distinguish it from the former exercise*, is called by the Apostle, *Singing with the understanding*.

What has been said of *singing*, in each of these cases, may be applied to *praying with the spirit* and *with the understanding*, to which I shall merely add this remark. That, unless we are to

take *the former gift* in each case, [that is, singing with the spirit, and praying with the spirit,] in the sense which the words plainly convey, we make the exhortation of St. Paul respecting the second gift in each case utter foolishness.

*Prophesying* has before been explained in the words of the Apostle, to be speaking "unto men to edification, and exhortation and comfort," (1 Cor. xiv. 3.) though sometimes it contained a revelation of future events. This gift, amongst others, is supposed to have re-appeared also.

I am aware that the very mention of these things, at this day, is regarded as the shibboleth of a party, and that the man who ventures to speak with toleration concerning them, and who refuses to follow the multitude in hastily condemning them, subjects himself to this charge. Here however I enter my protest against such a conclusion, as it respects myself, assuring the reader that I belong to no party, unless it be to that [if such there be] which desires earnestly to discover and hold fast the truth at any cost, on whichever side of this question the Truth may be found. Indeed I cannot consent to give up that real independence of mind and true spirit of Christian liberty, which claims the privilege of judging for itself, *under the guidance of the Spirit of truth*, and refuses so to subject itself to the mind of man, as to say this thing is true, or that is false, simply because this or that man says so.

“Nullius addictus jurare in verba magistri,” though the sentiment of a heathen, may well be made a Christian’s motto *in this sense*; and in this sense may be well appropriated to the service of the Sanctuary. But, is it not a strange inconsistency, that, in an age of such extended and still extending toleration, that the members of Christ’s Church are required to give the right hand of fellowship to those who deny the Godhead of their Lord, that hand is almost withheld from others who would joyfully sacrifice every thing, by God’s help, rather than refuse to honour the Son even as they honour the Father, but who believe, and therefore honestly profess, that the extraordinary gifts of the Spirit belong of right to the Church, during the Gospel dispensation, and accordingly urge the members of that Church to seek for the enjoyment of this their high privilege?

Having recapitulated the gifts, which are reported to have re-appeared amongst us, we have found their features to accord with those which were manifested in the earliest ages. Our next business therefore is to enquire *upon what evidence they rest*? We reply, on the evidence of the senses, which, every one will tell you, is the evidence on which the Scripture miracles rested; and if we refuse to believe any work, which is not evidenced to *our own senses*, we may boast Thomas’s incredulity, but we may gain a

greater loss than he did in his Lord's mild rebuke. "Because thou hast seen me thou hast believed: blessed are they that have not seen, and yet have believed." (John xx. 29.) It may not be given us with our own eyes to see, and with our own ears to hear these things, but if they are seen with the eyes and heard with the ears of credible witnesses, we require greater evidence than we do to attest the reality of all facts of past history, sacred and profane, if we are dissatisfied with such testimony.

With respect then to the cases of *healing*, they depend upon such evidence, and though I am assured that many such have occurred, into which if the reader feel inclined he may personally enquire, I bring forward only these, the particulars of which have been already publicly related. I purposely omit the much canvassed case of Miss Fancourt, for evident reasons. It has been made a party question amongst writers of the day, men have taken their sides upon it one against another, and, under such circumstances, I think it advisable not to introduce it. Neither is there necessity for acting otherwise, it having pleased the Lord, to magnify his "holy child Jesus" by stretching forth his hand to heal, in cases which men cannot gainsay nor resist.

## PARTICULARS OF A FEW RECENT CASES OF HEALING.

*Published September, 1831.*

MRS. MAXWELL.

“The first case is attested by two clergymen of the Church of England, of the highest respectability : one of whom holds a prebendal stall in a neighbouring cathedral, and who writes of Mrs. Maxwell as follows, under date July 8 :—‘ I have been here more than twenty-five years, and it was, I think, about a year after I came that she began to be lame, and had gradually, I understand, been growing worse. I saw her about a year and a half ago, and she then could not move from one chair to another without crutches. She can now walk perfectly well ; and her recovery certainly was, as you have stated, *instantaneous*. It was on a Sunday evening, when, after her private devotions, she felt that she had strength to rise: she did so, and found her strength perfectly restored, and walked down stairs completely recovered. These circumstances I had from herself, in a long walk which she took with me in my garden.’

“The left knee had been bad for twenty-three years: it was regarded as a hopeless case by all the medical men who attended her, and one of them told her so. That limb was at first affected by a rheumatic swelling, and very active measures were

used, which Mrs. Maxwell was told had injured the bone: from that period it was always weaker, thinner, and often painful, and particularly susceptible of cold; so much so that she apprehended paralysis. The other knee received an injury upon the cap eight years ago, which, being neglected for two months, became a serious case for surgical care, and was pronounced by some who attended her to be a white swelling of a mild nature. The active remedies of blisters, leeches, &c. only tended to increase the bad symptoms; and after the milder applications of fomentations, poultices, and various others, the complaint settled into a chronic affection; which for the first three or four years it was hoped would have yielded to perfect rest; but, as every little exertion brought on a return of pain and swelling, this lady's difficulty of walking continued to increase; and three years and a half ago she was obliged to use crutches, being unable any longer to move without them. After using them three or four times she attempted to walk down stairs with them, and, from want of practice, fell forwards, down fourteen steps, into a stone passage rapping her knees on the edges of the stairs as she fell: by which she became so bruised and shaken, that she was confined to her bed, lost much of her health and strength and was many weeks before she could stand at all, even with the help of crutches. She was, however, so far re-

stored as again to have the power of getting up and down stairs : the surgeon who attended her told her, that all she could expect was to keep off active disease by perfect rest, as the muscular power in both limbs was so far destroyed as to leave no hope of any return of strength ; and sponging with cold water was all the remedy used from that time, except in one instance, when an attempt was made at drawing the pain from the right knee by an application in the foot, which was always either painfully hot or cold. For the last three weeks previous to her cure she had been confined up stairs, from inability to move. About six weeks before her cure, the account of Miss Fancourt's case fell into her hands, which led her first to ask also for a removal of her own affliction. Before this, she had only sought resignation patiently to endure. The remainder of the narrative must be stated in her own words:—

“ The extraordinary motion put into my limbs while praying, leaves no doubt upon my mind, that, had I then risen from my bed, the cure would have been performed ; but I reasoned upon it ; and although I stopped praying, and tried to compose myself several times, and the motion always returned when I resumed my prayer, I dared not get up, lest I should fall ; and so my prayers ended with a feeling of disappointment. I did not like to speak of this, though it made a great impression upon my mind ; and on the 6th of February, while



praying fervently for spiritual blessings, I was again led to pray for the cure of my limbs, when the words, 'Did I not tell thee, that if thou wouldst believe thou shouldst see the glory of God?' were most powerfully applied; my faith increased, and I pleaded the promise, desiring only to know the Lord's will, not doubting his power. After some time, being exhausted, I was sitting, under the most soothing influence of the Spirit, contemplating the text, 'Keep yourself in the love of God, and in the patient waiting for Christ,' when a desire suddenly came into my mind, that, if it were the Lord's will to restore me, He would put the same involuntary motion into my limb that I had before experienced, as a signal for me to rise and walk; upon which I resumed my petitions, through our great Mediator and Advocate, with this request; when the motion instantly returned. I rose up leaning for a moment on the table, to ascertain the degree of strength given; and, finding I could stand, I moved forward, without any other support than the arm of Omnipotence, praising God with a heart filled with gratitude and perfect love. The blessedness imparted to my soul seemed almost to make me forget the wonderful cure wrought in my limbs, and for many weeks I really think the happiness I enjoyed could scarcely be exceeded by that of angels; and the presence of the Lord seemed so constantly and powerfully manifested, that I had neither a care, nor fear, nor doubt of any kind. Indeed, for one week it was almost too great a weight of blessing and glory for my earthly tabernacle to endure. The cure seemed perfect and instantaneous, but the strength and size of my limbs increased with use; and though I walked nearly four

miles in one day a few weeks afterwards, nothing ever threw me back, or seemed more than they could bear."

From the 6th of February to the 11th of August Mrs. Maxwell continued in perfect health and increasing strength. On this latter day, in getting into a chaise where the wheel came unusually near the step, she struck her right knee violently against the wheel, which has confined her for the present to her sofa. This circumstance has not the remotest connection with her previous illness or cure; but it is mentioned lest any one, not knowing the facts, should hear of her present state without also hearing the cause, and be led to infer some inaccuracy in the report of that cure which was wrought in her through faith in the power of Jesus of Nazareth.

MISS HUGHES.

The next case is of the sister of a gentleman whom we have known for many years, and all the parties mentioned are of unimpeachable respectability.

*Letter addressed by Miss Hughes to the Rev. H. J. Owen, M. A.; dated Chelsea, July 21, 1831.*

"My dear Friend and Pastor,—As several persons have expressed a wish that I should give a clear and distinct account of the state, both of my body and mind, previous to the late manifestation of God's great mercy to me; and as I believe it will be for the glory of God

so to do ; I will, with his help, endeavour to comply with the wishes thus expressed, in a letter to you, who can bear witness to the truth of some part of my tale, and have so kindly interested yourself in the welfare both of my soul and body.

“ On my mother’s authority I state, that from my earliest infancy I have been weak and sickly, having had every disease incident to children with severity ; and since I can recollect I have been frequently ailing ; in the winter suffering much from colds on the chest, and in the summer overpowered by the heat. Towards the close of the year 1820, I felt my health and strength very much decline, but I would not give up till February 1821, when I was compelled to keep my bed. I partially recovered from this sickness, but was soon laid aside again, and was obliged to seek for medical aid. After a short time I was able to go out again, though very weak ; and on the 15th of April, 1821, I sent for Mr. Keele, who immediately took blood from my arm, and the next day applied a blister to my chest. I recollect, as he was going down stairs from my bedroom, my mother asked his opinion of my danger : he answered, ‘ I do not know : she is very ill, and is a very delicate subject.’ The means used for my recovery were so far blessed as to enable me (though not without great fatigue) to visit my friends in Norfolk in July, as it was hoped change of air might prove serviceable to me ; but in August my mother was sent for to take me home, as it was feared if I remained longer I should not have strength to return. That winter I suffered more than I had ever done before from inflammation on the lungs, and I raised blood when I coughed. For three

or four months from this period (the latter end of 1821) I had constantly a blister open, either at my chest or side ; if it were closed but for a day, I was almost suffocated from difficulty of breathing ; and I could not lie down night or day. I had also frequent spasms : the effect produced by them was loud, rapid, and convulsive breathing, and when the paroxysms were over I was left cold and powerless. In March 1822, Mr. Keele said, ' We have tried every thing I can think of, to cure these spasms, without effect. You complain of constant pain between the shoulders ; I should like to examine your back, as there are nerves leading from the spine to the chest which may produce this hurried breathing.' On examination he found the spine curved, and also, between the shoulders, three joints projecting beyond the rest. I had then to remove my pillows, one by one, till I got quite flat, without even a pillow for my head ; and my back was rubbed with antimonial ointment, to bring out an eruption ; when the pain was more severe than usual, I had a blister between the shoulders. I lay quite flat for months, and then was gradually raised.

" In the summer of 1823, I was allowed to sit up part of the day, and to take a little walk ; indeed, I had not strength to walk many yards. The right leg used to shake a little when I placed it to the ground, but as I gained strength the shaking went off. I was to lie down four hours and keep up two ; or to lie down two and keep up one ; but always to lie down double the time I sat up, and never to keep up for more than two hours at a time ; and I must so arrange it that my walks and my meals were to be taken while I was up, so that

nothing was to disturb me during the hours appointed for rest. But, notwithstanding this cautious way of proceeding, I was frequently obliged to have leeches to the back, in consequence of the pain I have suffered from sitting up ; nor did I ever recover full strength in the spine ; and every winter, when, from difficulty of breathing, I was obliged to have my pillows raised, the pain between the shoulders was much increased. In the autumn of 1823, I went to the sea side. I remained at an inn while my mother went to seek for a lodging, and the person afterwards said, had she seen me before the lodging was taken she would not have let it to us, as she thought I should die there. It pleased God, however, to strengthen me very much while there, and also after my return ; and in a short time I was able, with the help of an arm, to walk from Gloucester-terrace to Mr. Keele's in Sloane-street, just out of Sloane-square. This, however, was the extent of my walk, and I had to rest several hours before I could return. Once I went in the morning to Mr. Keele's, and in the afternoon walked on to visit a friend a little further, and returned home in the evening ; but I did not recover from the fatigue for a fortnight after.

“ I went on much in the same way, sometimes better, sometimes worse, suffering much both from heat and cold, till April 1827, when I was convinced, from my feelings, that a severe illness was coming on : I kept up, however, till May, when my spasms returned and I was very ill. In the summer I went to Worthing, but derived little benefit from it, and was laid up again soon after my return. I partially recovered, but continued very weak, and was constantly in much pain.

Still I kept about till the following February, 1828. On the 3d I went to Park Chapel, but was in great pain while there; I received the Sacrament, but was obliged to leave the chapel before the service was quite over. On the following Friday, the weather being very inviting, I took a short walk; but there was a cold east wind: at night my throat was very sore, the next morning it was worse, and in the afternoon I was obliged to go to bed. From this time I have never walked unsupported, even about the house, nor was able to speak but in a whisper, till the 5th of this month.

“In the summer I went with my mother and brother to the coast of France, but derived no benefit from it; and after my return my strength so rapidly decreased that I was soon too weak to leave my bed at all, and my spasms returned with great severity—I had four or five in a day, for three or four weeks—at length they were in a great measure subdued, but I was left excessively weak. Dr. Blundell was then called in: he said that my liver and bowels were almost torpid, and my blood moved very sluggishly through my veins. He called it a case of semi-animation, and observed to Mr. Keele, ‘she is cold, cold to the very heart.’ He prescribed a great deal of powerful medicine, which caused me severe pain, made my mouth very sore, and loosened all my teeth. He also bade me take meat twice a day; and, if I liked, six glasses of wine a day (I never took so much). After a time I gained sufficient strength to sit up a little every day, and Dr. B. then wished I should try to walk. In making this attempt, with my brother’s support, I was seized with a violent shaking of the right leg, which made me feel very faint. I was car-

ried back to my bed, and when I stretched out my legs I found that the right leg was shorter. Thus it continued, and whenever I attempted to walk the limb shook so as to produce spasm. In June, 1828, I wrote to my friend Mrs. Williams, and mentioned that my breathing was painfully short, from having attempted, with my brother's support, to walk from the sofa to the parlour door, when the shaking of the right leg so convulsed the whole frame as to bring on a severe and obstinate spasm, from the effects of which I was suffering by quickened respiration more than a week after. My friend mentioned this to her husband, who was a surgeon; he said directly, 'She should not attempt to walk: she is only injuring herself by this exertion.' In August he came over to see me, repeated this opinion, and wished me to see Sir Astley Cooper. On the 11th of January, 1830, he brought him over to see me. They both examined the spine, and said, 'There is a general curvature and projection of the seventh joint.' He was also convinced that the right leg was shorter than the other, but prescribed nothing for it, but merely medicine to strengthen my frame in general. Shortly after this I was reduced to a state of perfect helplessness, and had a return of frequent and severe spasms. Mr. Bowden, who had succeeded Mr. Keele in business, applied caustic to the spine, and after a time I was able to move my arms, and raise myself a little, and gradually gained strength. I then wished to try if I could walk; and Mr. Bowden thought that the shaking of the limb might proceed from my being unable to place the foot flat on the floor, and if I had a pair of boots made with the sole of the right boot so thick as to make

up for the deficiency in the length, I might perhaps be able to stand on it. I had the boots made as he directed, and he came to see the effect. He gave me all the support he could on the right side, and my mother supported the left; but he found that the leg still shook every time it was placed to the floor, and this produced spasm. Seeing how much I suffered from the exertion, he kindly said, 'We must have no more of this,' and, taking me up, carried me back to the bed.

"In May, 1830, my back became exceedingly painful again, and I had a blister between my shoulders. Early in June I requested Mr. B. to examine the spine again, as I felt so much pain at the back of the neck, and the bones appeared to me to be forced out of their place, and I had frequently sudden and sharp pains, which produced spasms. On the 6th of June I had once more to lie quite flat on my back, and had leeches several times, to reduce the inflammation occasioned by two of the bones at the back of the neck being forced out of their place. The loss of blood and the heat of the weather again reduced me to a state of helplessness, and about every two hours such extreme faintness came over me that I seemed to be dying. I gradually gained strength, after I discontinued the bleeding, and applied antimonial ointment instead—the weather also becoming cooler. As usual, I had cough and difficulty of breathing as soon as the cold weather came in, which I think was at the beginning of October.

"On the 23d of October, in the evening, my brother was reading to me, and some observation of Mr. Irving's in the *Morning Watch* struck me very much, especially the remark that sickness was 'sin manifested in the body,'



and that all sickness was directly or indirectly the consequence of sin. I had before considered God's chastisements simply as love-tokens, to draw my affections from earth to heaven, and I rejoiced in my sufferings; and though I felt it right to use every means in my power to improve my health, and should have been thankful had it pleased God to be able to move, at least about the house, and wait upon myself, yet I really dreaded, rather than desired, to be so far restored as to go into company, and be compelled to visit with and receive visits from worldly characters. But when Mr. Irving's remarks led me to consider, that, though the Lord did indeed correct me in mercy, yet my sickness was a token of his displeasure on account of my sins; even as a father corrects his child in love, but still the correction was an evidence of displeasure for some fault; I began to examine my heart, and see what secret sins had brought these sufferings upon me. I had very little sleep that night. Various passages of Scripture occurred to my recollection, in confirmation of Mr. Irving's remarks; especially our Lord's words to the palsied man, 'Thy sins be forgiven thee;' and, 'Whether it is easier to say, Thy sins be forgiven thee, or, Arise and walk;' and to the man at the pool of Bethesda, 'Behold, thou art made whole: go and sin no more, lest a worse thing happen unto thee.' The passage Isai. xxxiii. 24, also appeared very strongly in favour of Mr. Irving's assertion: 'The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.'

"The next day being Sunday, when my mother and brother were at chapel, I employed my time in searching the Scriptures on this subject with prayer; and the

more I read, the more I was convinced that sickness was sent as a punishment for sin. The case of the woman who touched Christ's garment for the issue of blood, after spending her money in vain on physicians, seemed similar to mine; and Asa's sin in seeking not to the Lord but to the physicians for the cure of his diseased feet, was strongly impressed on my mind. I then examined the Scripture, to see what ground I had to hope that if I prayed for health God would restore me. The passage at the conclusion of the Epistle of James appeared to me a message from the Lord in answer to my prayer for direction. The command was clear, and the promise equally so; nor was there a single expression to limit it to the Apostolic times; it appeared so naturally to follow the admonition which all allow to be still in force. 'Is any afflicted? let him pray: is any merry? let him sing Psalms.' It seemed also so much the more suited to my case, and the state of my mind, from the promise of sins being forgiven. I begged my brother to speak to you that evening, and afterwards I wrote to you on the subject, and also to Mr. Harding, the only clergyman in the neighbourhood to whom I could fully open my mind, in reading the various cures performed by our Lord Jesus Christ, 'the same yesterday, to-day, and for ever.' It was desired I should try crutches, and I was anxious to have the real state of my limb fully ascertained. I made the trial, and Mr. Bowden came over to see me try them; but it caused such acute pain all down the spine and right side, and even moving my right arm would produce slight spasms—the pain in my head also was excessive—I had to keep my bed for a few days, and apply a large blister

between the shoulders. Mr. Bowden said I had much fever, and I must never try them again. I felt thankful I had made the trial, and the more so from the doubts expressed by many whether Miss Fancourt had really been lame. A remark of one of her doctors, 'Had there been any actual curvature of the spine, or any shortening of the limb, we should have been *constrained* to acknowledge a miracle,' struck me. I wrote to Mrs. Williams, without assigning any reason, to request Mr. W. would state in writing the opinion he and Sir Astley Cooper took of my case. You, sir, and Mrs. Owen, have seen what he wrote\*.

"In May last Mr. Bowden came to pay me a friendly visit (I had taken no medicine, nor been at all under his hands for several months). I was anxious to show him that my spine and leg were not at all better, though my general health was so much improved that I could stand firmly on my left leg. I showed him that I could not raise myself on the right leg in the slightest degree; and when I tried to walk, I sank down immediately. Mr. B. caught me, and lifted me back to the sofa, begging I would never do so again, or I should break my leg. I then showed him that the right leg continued the heel shorter than the other; that the right hip still projected, and there was a deep hollow above it; and that my spine continued unimproved; and, when I sat up, my back

\* "Upon an examination of Miss Maria Hughes's spine and lower extremities, for ascertaining the probable state of her disorder, it was observed by Sir Astley Cooper and myself that a degree of morbid curvature existed in the spine, and that one of her extremities was shorter than the other.

"JOHN MORGAN WILLIAMS, Surgeon.

"Nov. 28, 1830."

was quite bowed, and it was very painful to me to sit up at all.

“ About a fortnight before I recovered the use of my leg, I felt particularly weak and ill ; and on the 3rd of this month I had so severe a pain in the head, as to be carried up to bed soon after dinner. Some conversation which had taken place had led me to pray that God would give me some token (I knew not what), to make it manifest to *others* that God did listen favourably to my prayers. I spent the two following days alone, and devoted my time to meditation, prayer, and study of God’s word. The words, ‘ Rise, and stand upon your feet,’ were much impressed upon my mind, but still without *the least idea* that this would be the token God would give me: I did not expect to stand till I was quite well. I tried to raise myself on my right leg, as I had done almost daily by way of experiment (because persons are apt to say ‘ you do not walk because you do not try’), on the morning of the 5th of this month. In the afternoon between three and four, while engaged in prayer, I felt a sudden and powerful impulse to make another trial to stand. The Lord strengthened my leg ; I stood, and walked, and my legs and hips were equal. On Thursday evening I went to chapel: I prayed that I might be able to sing the praises of God when there, and retain my voice. This prayer the Lord answered, and all my friends remarked, ‘ How strong your voice is!’ for, even when I did not whisper, my voice was faint. Mr. Bowden called upon me on the 19th: he said he would not come before, to give me time to relapse, if I should relapse. He questioned me, both as to the manner of my recovery and the motives

which led me to pray for it. He pressed on the spine bones, in such a manner as but a few weeks ago would have produced spasm, but it had no such effect; and the very fact of my sitting up to write this long letter will prove that my back is much strengthened. He remarked the strength of my voice. I said, 'You know that I have several times lost my voice and it has returned, but the restoration has been very gradual; as my general strength returned, so did my voice strengthen: but now, from being very weak, it is suddenly become strong.' Mr. Bowden said, 'It is a great mercy, and a great miracle;' and observed, 'It is a fortunate thing I have not been attending you for a long time;' as if he desired, as much as I, that the whole glory should be given to God. He observed, 'I should like to bring your old doctors to see you: how surprised they would be!'

"I do not now consider my cure *complete*, but I only asked a *token*, to strengthen the faith of others, as well as my own. I have opened my mouth wide, both for myself and others, and the Lord is still waiting to be gracious to me. He knows when He will be most glorified by filling that mouth he has opened wide. I wait his time."

Miss Hughes has, since the above was written, gone into the country, and her brother writes, on the 6th of August, 1831:

"She travelled about seventy miles without any support to her back but a low iron railing, with a degree of ease and convenience which excited the most grateful feelings, when she compared her situation with a similar

journey she made to Worthing, four years ago, even before the time that her leg was shortened by the curvature of her spine, and also with her state a few weeks ago, when she was unable to sit up, even for a short time, without inconvenience and pain. *Gloria Deo in excelsis.*"

ELIZABETH HALL.

'I vouch that all the particulars of this narrative wherein my name is mentioned, and which came under my observation, are true. I believe it to be another sign of the power of the prayer of faith in the mouth of a simple child. It was her own prayer and her own faith, helped, no doubt, by the instruction of her pious visitors, and most of all by the account of Christ's miracles in the Gospel. And if every sick person will in like manner pray in faith (which is the gift of God), let them be assured that their prayer will be heard: for God longs exceedingly to glorify the name of his holy child Jesus, by stretching out his hand to heal.

'EDWARD IRVING, A. M.

'*Minister of the National Scotch Church, London.*

'*Aug. 16, 1831.*'

"The subject of this interesting narrative is a little girl between ten and eleven years of age. In August, 1830, she was seized with a disease, which first commenced in the knee, attended with much pain and difficulty in walking: no particular medical aid was

called in, but blisters and poultices were applied, with embrocations, by the advice of friends; yet without effect: and on December 28th following, the child became so unable to move, and in so much pain, both in the knee and also the hip, that she was taken to Mr. —, a person eminent for the treatment of such disorders: he pronounced it a confirmed hip complaint, and ordered blisters, with perfect rest on an inclined plane. About six weeks afterwards she was again taken to him; during which time the disorder had made such rapid progress, that he expressed much astonishment, and felt it his duty to give his candid opinion of the case to the mother; adding, that her deformity and helplessness would be so great, if she ever did rise from her couch, that the preservation of her life was not to be desired: he also declined undertaking the treatment of the case, unless they would consent to her being laid on a board with a hole to admit the head, and a weight to the foot, to prevent the least movement of the leg and body. This, owing to the severity of the remedy, and natural impatience and wilfulness of the child's disposition, could not be consented to: he therefore only cut an issue in the hip. Her back now began to be much affected, and the spine became very much incurvated. A Dr. — was brought by a relation to see her, in the month of April: he pronounced the disorder to be in the spine; ordered perfect rest on an inclined plane; and said it would be a long time before she would move, if she ever did again. It was at one time feared that she was sinking into a decline, but she rallied a little from this state of debility. Her friends were never able either through force or persuasion, to keep her in the

recumbent posture necessary to help forward her recovery; and notwithstanding the extreme pain that any movement of the limb occasioned, she would move, and draw herself up on the couch, leaning from one side to the other. All this greatly aggravated the disease, and increased her deformity; so that her back bone, besides being incurvated, was bowed out; the knee of the diseased limb was turned inwards; and the heel had begun to contract—it was much wasted, and had always a dry burning heat upon the skin; added to which, it was considerably longer than the other. She was carried from room to room by two persons, one keeping her legs in a horizontal position whilst the other carried her body; and so completely powerless was the limb, that it appeared to be united to her body only by the flesh, the joint having lost all firmness; she lifted it with her hands when she moved her body upon the couch, and that was always attended with considerable pain. She had no regular medical attendance at all, on account of family circumstances; indeed, the plan was suggested of her being placed under the care of a respectable nurse at the hospital, as she would have the advantage of the best advice, and be more compelled to observe the remedies that might be proposed. Inquiries were made respecting this plan as late as July 9th.

“ In the month of June, a surgeon of the name of—— paid her a visit: his opinion of the case was the same as that of the others; also adding, that he could not say to what extent her deformity might not be, if she recovered; contraction of the limb, he said, would no doubt take place; and perfect quiet on an inclined plane was all that was recommended. The poor child was in



the sad condition above described when (about the latter end of May) a lady of Mr. Irving's congregation, being acquainted with part of the family, and hearing of the afflicted child, called to see her. It was during this visit that the seed of faith appeared first to fall into the child's heart. She spoke to her of the power and will of Jesus to heal the souls and bodies of all who come to him, as he did when on earth, and as he empowered his believing people to do in his name when he had ascended to the Father, and had received all power both in heaven and on earth ; but, above all, she urged her to seek strength from God to bear with meekness and patience her great affliction, her want of resignation and submission being extreme, owing to the great natural activity of her mind and body, and her turbulence of temper. All the soothings and attentions of her mother failed to reconcile her in any degree to her present situation and the sad prospect for the future, and she would often cry and wring her hands in agony, at the recollection of her inability to move. If left a few minutes alone, she would disturb the whole house. Her murmurings and complainings indicated to a remarkable degree actual rebellion of heart against God for visiting her with such an affliction. To the surprise of her friends, she spoke with much pleasure of the visit of the lady above mentioned, and wished she might come again to see her. This wish was shortly complied with ; and before taking leave, she engaged in prayer with her. Her whole conduct and character had begun to undergo a gradual change : she became tractable and patient, enjoying the society of that part of her family who, on account of their piety, had before been

irksome to her. She began to take much interest in subjects concerning the truth as it is in Jesus, and searched the Scriptures herself with much earnestness. Those parts relating to the miracles and healings she seemed to have examined attentively, as she once remarked that she perceived it was not always necessary that the person on whom they were performed should have faith.

“Her aunt who had lately become an attendant at Mr. Irving’s church, having heard him announce on Sunday, July 10th, the miraculous restoration of Miss Hughes, in answer to prayer, was induced to request him to call on her niece, which he did on Monday the 11th. He first put a few questions concerning her knowledge of Jesus Christ her Saviour, and her faith in him, as the healer of the soul and body. Being satisfied with her answers, he asked her if she thought she could pray to him; she replied, Yes; he then offered up a short and simple prayer, telling the Lord he had brought her to him, and beseeching him to heal her. She was much pleased and impressed with this visit; and from that time her faith appeared much to strengthen; frequently expressing her belief that she should be healed. On Friday morning, the 15th, she appeared in higher spirits than usual, and told her mother she was sure she should recover. No kind of abatement of the disease or of pain had, however, taken place; and, as she expressed it, her leg was as though it did not belong to her, having no power at all to move it, but with her hands, and that with much pain. About eleven o’clock in the forenoon of this day, her aunt, who was sitting below, heard a noise in her room, and ran up stairs, fear-

ing that she was impatient at being left; she found her in a state of excitement and agitation: said, she could not tell her, nor any person what had happened; however, when more composed she related the following circumstance to her mother:—She said she had, all the morning, felt her heart more lifted up into communion with God than she had ever before experienced, and whilst reading Hebrews xi. and Mark xi. 23, she felt her faith much strengthened: ‘if faith she thought did such mighty works in former days, why should it not now?’ Upon this her heart was much drawn towards God in prayer for faith, and she was constrained to say aloud, ‘I will not let thee go except thou bless me.’ Upon this much strength came upon her, where-with she was raised up, and enabled to stand upright holding by the top of her bedstead. At first, she says, her diseased leg trembled violently, yet without pain; but it soon became steady, and she stepped first on a chair, and then on the ground, first moving with a heavy laboured step, but it became gradually lighter and more free, and she walked across the room; she hesitated whether or not she should go down stairs, but thought she would return to her bed to put on her stockings. It pleased the Lord, however, only to show her the power of faith, in answer to her prayer; for when on her bed she became in every respect the same as before she rose. At first she was much cast down, but her faith at length revived, and, although Saturday and Sunday she suffered much pain, she continued to say she should be restored. Monday morning she described a peculiar sensation in the limb, down to the toes; she said it was ‘like life entering into the bones.’ Mr. Irving called

on her again that day and prayed with her. In the evening, whilst the family were at tea, she begged to be carried up stairs, and seemed in high spirits. She had been reading the healing of the impotent man at the pool of Bethesda, and when laid on her bed, asked her mother what was the meaning of the word impotent: on being told it was weak, infirm, she said, ‘ Well, that is all that I feel now, and I think I can walk.’ Her mother, being alarmed at the idea of seeing her attempt such a thing, ran out of the room, and sent her aunt, who told her to do just what she felt enabled: she immediately threw aside the bed clothes, stepped out of bed, and walked across the room; swung her leg backwards and forwards; sat down and stood up with ease, and freedom from all pain. Upon examination, it was found that it was, in every respect, just the same as the other, and her spine perfectly straight. From that time every particle of disease left her, and she daily gains bodily strength. From perfect inactivity for seven months, her legs and feet were at first rather stiff and awkward, but the one leg was as much so as the other, and not the slightest sensation of pain or fatigue accompanied the effort.

“ Her heart was filled with joy, and her mouth with praise, the whole evening, and, indeed, night, for she could not sleep from excess of joy, frequently exclaiming at the goodness and mercy of the Lord in having done such a work upon one so unworthy. The meeting between herself and her brother, a little boy of about nine years of age, was very affecting: he came into the room whilst she was standing up, and having gazed at

her from head to foot, apparently doubting his own eyes, he threw himself into her arms, quite overcome with wonder and joy. She told him that it was the Lord who had been pleased to hear the prayer of faith, and to raise her up. Being left alone in the room together a few minutes, their voices were heard singing a hymn; and when her friends returned, the little boy was kneeling by her bedside, whilst she offered up a prayer aloud.

“ Her aunt sat by her bed-side, for she could not sleep, and she gave frequent vent to the feelings of her overflowing heart in exclamations upon the goodness and mercy of God, hoping she should devote her life to him. ‘ Oh !’ she said, ‘ we should live a life of faith ; we must be separate from the world, and live to God.’ The next morning she was up, and walking about her room, at five o’clock ; indeed she appeared not able to keep still. On Wednesday she walked up and down stairs, and all about the house and garden, alone. She said frequently, that her strength was in the Lord ; and so indeed it appeared, for they could not get her to taste food ; excess of joy seemed to sustain her. On the Sunday following she walked to church with her family, where thanksgivings were offered to God for the manifestation of his goodness and his power.

“ The following are the answers of Dr. Harrison, written down from his verbal dictation this 25th day of July, 1831 :—

‘ Paralytic of her lower limbs. A number of deranged internal symptoms, all proceeding from an incurvation of the back bone—evidently proceeding from that source—of which I have not the slightest doubt. Have

no doubt that she could be recovered, although this is a very bad case; but that the recovery must be a work of great time: not less than six months—probably more.’

“The surgeon who attended her also said, ‘He considered her case past medical aid, and her life not desirable, under the circumstances—something supernatural; almost a miracle; certainly *human* skill had not done it. He was greatly obliged in being informed of the recovery; he should note it down as a peculiar instance.”’

Upon the foregoing facts I shall merely make the following observations. *Gifts of healing* have all along formed *one of that class of the works of the Spirit which men call extraordinary*; if any cases of *that class* are so clearly proved to have occurred that I cannot resist them, what must be the state of my mind if I reject the conclusion, that, *some of this class having appeared, it is reasonable to expect others also?* I confess, I should be justly liable to the charge either of an obtuse or a prejudiced understanding. But that such cases have occurred I must believe; for, if I hesitate to receive such facts on such testimony, I may, with equal reason, reject every other fact which has been brought, on similar testimony, to my mind. This I cannot do without rejecting those truths to which my soul clings as the sheet anchor of her hope: to which she trusts, to prove her main-stay and support in that hour when

heart and flesh shall fail, but when God has promised in his word to be "the strength of my heart;" because the truth of these promises mainly rests on evidence of a similar kind.\*

As it respects *exorcism*, or ejecting evil spirits : nothing appears to excite so much surprise at the present moment, but with how little reason a very little reflection will show. Is the name of Jesus less alarming to "the angels who kept not their first estate" than in the days of old ? Have the fallen spirits acquired any fresh accession of strength to resist that name since his appearing, when they trembled at his word and fled ? Is his power confined within narrower limits since he ascended to the right hand of the Father, having assured his Church that all power was given him in heaven and in earth ? Has he ceased to exercise dominion over "all angels, authorities and powers," which the Father had made subject unto him ? If none of these things be so, and if Jesus *they* knew and Paul *they* knew, and many others also *because they were the servants of Jesus*, why are we to stand aghast at the idea of that Name, yet availing, when used in faith, to eject Satan from his strong holds ?

\* As to the objection which I have heard brought forward against the real character of these works, "that they were merely answers to the prayer of faith which takes no denial," we shall consider it in a more fitting part of this treatise.

A case of the kind has been reported by faithful men, in plain unvarnished language, to have occurred in the north. The person who commanded the unclean spirit to depart was a minister of Christ, and the man was restored to a sound mind. In this state he continued for a season, during which the way of salvation by the Gospel was preached to him, which he perseveringly refused to believe. After this he fell back again into his former state. Now this circumstance is instantly laid hold of to prove the whole previous occurrence a delusion. Had that man who had been diseased thirty and eight years, whom our Lord healed at the pool of Bethesda, fallen into sin, whereby "a worse thing," or even his old infirmity had come upon him, should we have been justified in calling his former deliverance a delusion? I think not. How then in the present case can we be justified in acting after this manner? Rather ought we to consider that God was righteous in permitting this evil spirit to return to his former dwelling, though for a time he had left it, and it had been "swept and garnished." By the power of Jesus he had been delivered: by refusing to believe in Jesus he practically denied his power; and, without in the slightest degree invalidating the reality of his temporary deliverance, God was proved to be just in permitting him once again to fall under the power of the enemy.

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Enough has been already said of *Speaking with Tongues* to make any thing at this time a needless repetition. Enough also, appears to me to exist, to make this subject one well worthy of attentive examination, instead of being hastily rejected as false.

## CHAPTER V.

A TRIAL OF THE OBJECTIONS URGED AGAINST THE  
GIFTS WHICH ARE SUPPOSED TO HAVE RE-APPEARED  
IN THE CHURCH.

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*"To the law, and to the testimony."*—Is . viii. 20.

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IN discussing any subject on which a diversity of opinion exists, it becomes us to weigh the arguments on either side of it before we proceed to draw a final conclusion. Accordingly I purpose to devote this chapter to the examination in detail of those objections, or arguments, which have been commonly urged against the genuineness of these spiritual manifestations.

1. It is objected by some, and the objection has been pronounced conclusive,\* *That none had*

\* The following extract is from the "Record" newspaper of December 8, 1831. The article from which it is made is a review of a part of Dr. Whateley's Essays on some of the difficulties in the writings of St. Paul.

"Dr. Whateley teaches that the extraordinary operations of the Spirit were intended only to serve a temporary purpose, and when that purpose was accomplished were withdrawn. He supposes that they were withdrawn gradually, 'in proportion as the struc-

*the power of communicating these gifts but the Apostles, which they did by the laying on of hands.*

This objection appears chiefly to rest on the account which is given, in the Acts of the Apostles, of the city of Samaria receiving the Gospel, and, after that, the extraordinary gifts of the Spirit by the laying on of the Apostles' hands. (Acts, viii. 14—17.) Before we enquire whether the conclusion be sound which has been drawn from this, and possibly some other cases, it will be well to examine the several instances which are recorded of this gift of the Holy Ghost being bestowed.

The first and most remarkable case is that of the day of Pentecost. (Acts, ii. 1—4.) Enough has before been said upon that subject to show that, if we only allow the history its plain meaning, *all* the disciples present, viz. the 120, were partakers of the gift, for "they were *all* with one accord in one place," (v. 1.) "And they were *all*

ture, of which they were the temporary support, gradually acquired consistency.' As the power of working miracles was conferred by the laying on of the hands of the Apostles, and it does not appear that they conferred upon any other the privilege of communicating this power, 'the result must have been that when all the Apostles had terminated their course on earth, all the channels must have been stopped through which this stream had hitherto flowed; and as the last generation dropped off, one by one, of such as had been thus gifted, this extraordinary manifestation of the Spirit gradually became extinct.'

"This view of the matter appears to dispose of the most plausible argument that we have seen in defence of modern miracles."

filled with the Holy Ghost.” (v. 4.) The first instance with which we meet of the laying on of the Apostles’ hands is in the account of the deacons being set apart to their peculiar work and office in the Church. (Acts, vi. 6.) But, that the extraordinary gifts of the Spirit were conveyed on that occasion appears extremely doubtful, from what is said of St. Stephen before the Apostles’ hands had been laid upon him. “And they chose Stephen, *a man full of faith and of the Holy Ghost,*” (Acts, vi. 5.) and, having enumerated the other deacons, it is added, “Whom they set before the Apostles : and when they had prayed they laid *their* hands on them.” (v. 6.) Where we may remark that the same terms are used as in describing the spiritual qualifications of Barnabas, “for he was a good man and *full of the Holy Ghost and of faith.*” (Acts, xi. 24.) He was an Apostle, as St. Luke informs us, (Acts, xiv. 14.) and therefore possessed of these gifts. The next case is that, of which we have spoken above, of Samaria receiving the word of God, in which the Holy Ghost was given by the laying on of the Apostles’ hands. (Acts, viii. 14—18.) Cornelius and his friends are the next persons spoken of as receiving the gift. A reference to the account of this transaction will show that, though Peter was sent to “speak unto him,” in other words to preach Jesus Christ, yet the Holy Ghost was given without any laying on of

the Apostles' hands ; for " while Peter yet spake these words the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost ; for they heard them speak with tongues and magnify God." (Acts, x. 44—46.) An object, similar to that which induced the Apostles at Jerusalem to send down Peter and John to Samaria, seems to have actuated the Church in sending Barnabas to Antioch, though we read in the history of nothing more than *an exhortation* which he addressed to them, " that with purpose of heart they should cleave unto the Lord." Nothing, therefore, can be concluded on this subject, either one way or the other, from the account of this transaction. (Acts, xi. 19—24.) In the thirteenth chapter an instance of the laying on of hands is recorded, but not for that purpose, Barnabas and Saul, *persons already so gifted*, being the subjects of this ordinance. The next and, I believe, the last case recorded in the Acts of the Apostles, for I would not intentionally omit any, is that of Paul at Ephesus, in which the Holy Ghost was given by the laying on of that Apostle's hands. (Acts, xix. 1—6.) That part of the Acts of the Apostles to which we have referred contains a partial history of the Church of Christ between the years A. D. 33, and

A. D. 55, that is to say, twenty-two years. In the whole of that period we read of *four cases* in which the Holy Ghost was given, viz: On the day of Pentecost. (Acts, ii. 4.) When Samaria was converted. (Acts, viii. 14, 17.) When Peter preached to Cornelius. (Acts, x. 44—46.) And when Paul went to Ephesus. (Acts, xix. 6.) Of these four *two only* were instances of the gift being conveyed by the hands of the Apostles. Beside these we meet with two instances which must not be omitted, the one of the Apostles laying their hands upon the deacons, which appears from the context to have been a doubtful case at the best: the other that of Barnabas visiting Antioch after a church had been formed there; but, whether he communicated the gift is uncertain, nothing being said upon the subject. What then is the only *fair* conclusion at which we arrive? That in two cases out of the four, which are clearly recorded in the Acts of the Apostles, of the Holy Ghost being given during twenty-two years, the gift was conveyed by the laying on of the Apostles' hands. Can we *fairly* say more? I think not, as may possibly appear more clearly in the sequel, for my desire is that holy Scripture should not be strained on either side, as I would shun alike the fearful doom of adding to, as well as of taking from the word of God. (Rev. xxii. 18, 19.)

But we will suppose, *for argument's sake*, that

this idea was correct, that they only communicated the gift. *On whom did the power devolve after their departure? In whom did it then reside?* For it is notorious that the gift continued in the Church long after their demise. You reply, So it would if they only conveyed it; and we will not deny to this remark all the advantages that it can justly claim. Accordingly we will allow that by virtue of their instrumentality it was conveyed to the next generation, and to some who lived even an hundred years, though such a case is improbable, as the lives of the most eminent Christians were then commonly shortened by martyrdom. After these gifted saints were gone to their rest, and with them the last of that generation which had been privileged by the laying on of the Apostles' hands, still the same question recurs, *In whom did the power then reside?* In order to withdraw from this difficulty, some may deny altogether the existence of these gifts in any later time; but in so doing they must shake the foundation of all historical truth; and they might with equal reason deny, that such a man as Julius Cæsar ever lived and invaded Britain, as deny this. Indeed the witnesses to the fact that they existed in the Church above four hundred years, and therefore double the length of time which, *for argument's sake*, we have supposed, are of a higher stamp than the witnesses to any fact of ordinary history; because they were men, whose

very profession and holiness of character saves them even from the suspicion of loving or making a lie. (Rev. xxii. 15.) But a bold denial of a notorious fact can only exist till the evidence of its falsity is produced, and for this, in the present case, I refer the reader to the third chapter of this work.

The correct view appears, I think, to be this. That, though in the earliest age the Apostles were sometimes, perhaps often, honoured by Christ as the instruments of conveying his gifts to men, by the laying on of hands; yet He, in whom it pleased the Father that all fulness should dwell (Col. i. 19.), was still free to pour out his Spirit, *without their instrumentality*, upon all flesh, whenever He saw fit, "as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."\* (Mic. v. 7.)

2. Another, and that a common-place argument against these gifts being real, is to the

\* Will any reasonable person, on reflection, assert that it is probable, because *in some cases* the great Head of the Church employed the Apostles to convey these privileges to his members, *that he therefore restricted himself ever after from directly exercising this power*, which was given him as the fruit of his meritorious suffering? The case of Cornelius proves that, even during the Apostolic age, Christ exercised it without their instrumentality, as if to guard us against such a conclusion; for, in that instance, he tarried not for man, nor waited for the sons of men, but poured out the Holy Ghost, while Peter was preaching the word, before any imposition of hands had taken place. (Acts, x. 44.)



following effect. *That they were all given, and more particularly Tongues, for the single purpose of fitting the early preachers for evangelizing the earth, and, that purpose having been answered, they have ceased.*

Supposing the first proposition of this syllogism to be strictly true, I must deny the correctness of the second, and accordingly draw from it quite another conclusion. During the period which elapsed between our Lord's ascension and the outpouring of his wrath upon the Jews, great indeed was the progress of the Gospel, and so great as to justify, in a modified sense, the application of that passage of the nineteenth Psalm, which St. Paul makes, to this subject. (Rom. x. 18.) Between the latter period and the time of Constantine the faith of the Gospel had become still more widely known, and therefore, if that which is stated above had been the single object of the gifts, in the time of Constantine we might have expected their disappearing. But they did not then disappear; and, it is a singular fact, that they became less common when the light of the truth began to grow dim, under the growing superstition of the times, which was the case in the days of Augustine, and is shown by Milner in his history of the Church of Christ. To say, therefore, without qualification, that they were given to evangelize the earth, and when that object was answered were withdrawn,

cannot be correct, *as the earth has never yet been evangelized, strictly speaking*, and the time when they were withdrawn was when, upon this principle, a greater necessity for their continuance existed than before. Our objector must search for another, and a more satisfactory reason, than this for their disappearance.

3. Some have feared that, *by acknowledging these manifestations to be true, we deprive ourselves of the great answer, with which we have been accustomed to silence the Church of Rome, and thereby give countenance to lying wonders.*

It argues, I suspect, something more favourable for the miracles of the Romish Church than those who adopt this idea would be willing to allow, if their truth or falsehood depend in any measure upon the question, *whether all miracles have ceased?* depending as they must on quite another thing. If we can establish on incontrovertible scriptural evidence that at some definite period all miracles ceased by divine appointment, we have indeed an extinguisher to place on all works, which are supposed to be out of the ordinary course of God's gracious providence, after that season. But, as no such incontrovertible scriptural fact can be proved, we must renounce the idea of *so* settling these claims. Rather ought we to believe that, it is with the claims of the Church of Rome, as with the claims of any other church, true or false. They

must stand or fall by their own merits when brought to a true standard. It was not necessary, in order to prove that Jannes and Jambres were imposters, to say, that Moses did not work true miracles. Both true and false might and did exist at the same time, the one wrought by the finger of God, the other counterfeited by the power of the enemy, without endangering the truth of God, or the reality of his mighty working. And, if there was no necessity *then* for denying the existence of all miracles, in order to resist false workers and lying wonders, where is the necessity *now* ?

So long as the Church of Rome continued a true Church of Christ she was entitled to all the privileges of Christ's Church ; and, if "the promise of the Father" was really designed for the benefit of the Church under the Gospel dispensation, I see not how we can refuse to her those privileges which belonged in common to all the members of his body. But, when "the faithful city became an harlot," the case was changed. When she began to "build wood, hay, stubble" on *the true foundation*, her works, being tried by fire, would be burned: yet she, in her members, would be saved, yet so as by fire. (1 Cor. iii. 12—15.) But, when becoming more corrupt, she built this rubbish on *another foundation*, or on no real foundation at all, not only would the works, when tried by the fire,

perish, but the workmen also. Hence, while her deeds were wrought in God, they would not shun the test of the true light, by which it would be made manifest that they were wrought in God: when that ceased to be the case, they would love darkness rather than light, because these deeds were evil. (John iii. 19—21.)

IV. *That we destroy the argument for the Truth of Revelation, derived from miracles, by making their continuance longer than has been commonly supposed, is another objection.*

I cannot conceive it possible that such an objection can be deliberately urged. For who ever thought seriously of upholding one truth by the sacrifice of another? The thing only exists in idea, it cannot in fact. If one destroy the other they cannot at the same time both be true. If the Christian Revelation be true, its truth cannot depend upon the condition that no miracles were wrought after the Apostolic age, because we know that it is certainly true that many miracles were wrought after that age. Let us not even by implication place the truth of Revelation in such jeopardy. Who therefore will attach for a moment any value to such an argument as this, which involves as its unavoidable consequence that one of two known truths must be false? “*Da istum patronum adversario.*” I should rather have conceived that the argument derived from miracles, would have been of far

more avail, if it could have been appealed to *in every age*, as “the finger of God” upholding and acknowledging his own cause in the world: as fixing upon the work the stamp of his own Divinity which might be seen and read of all men.

5. Again, some have thought *that there is no superior measure of holiness in the Church, at the present time, to warrant the expectation of such gifts.*

Neither was there in the Jewish Church when Christ appeared, which immediately preceded the great outpouring of the Spirit on the day of Pentecost. Indeed on his testimony, who cannot lie, saving faith had never been at a lower ebb; and when Jesus was glorified, and therefore the Holy Ghost was given (John, vii. 39.), the number of the names was one hundred and twenty! A “little flock” indeed compared with the many thousands of Israel after the flesh who occupied the Holy City! But there was then “a remnant according to the election of grace,” and upon that remnant, smaller even than in the prophet’s time when he mournfully exclaimed, “I even I only am left, and they seek my life to take it away,” the gifts were bestowed; and the very bestowal of them was *one* appointed instrument of increasing the Church, and of raising the standard of holiness amongst her members. But let us draw a little nearer to this objection, and

examine it more closely. Were the gifted persons in the primitive Church always eminent for previous holiness? Who was more gifted than St. Paul? "I thank my God I speak with tongues more than you all;" but what does he testify concerning his former life and conversation? "A blasphemer, and a persecutor, and injurious," "chief of sinners," one who was "breathing out threatenings and slaughter against the disciples of the Lord," when he was arrested in his murderous course, and received these gifts from Christ which he had received for men, yea, for the rebellious also. True, he did these things "ignorantly and in unbelief," but we are not now estimating the measure of his guilt, but the measure of previous sanctity of those persons, who were afterwards baptized with the Holy Ghost, in order to ascertain the value of the argument built upon this, against the re-appearing of the like gifts at the present hour. St. Paul, I consider a fair example for our purpose; and though it may be objected that he judged himself severely because he judged himself *spiritually*, [that is, by a spiritual standard,] it must be replied that he judged himself *truly*, because in judging spiritually he judged as God judgeth. But, if St. Paul's case be not sufficient, lo, we turn to the Gentiles, for not on the circumcision only but "on the Gentiles also was poured out the gift of the Holy

Ghost." What their previous holiness had been St. Paul sufficiently shows, and in so doing, teaches that God, having first purified their hearts by faith, bestowed this mercy upon them, and that no previous holiness of life is, *according to past experience*, a prerequisite for qualifying us to receive them. How then is this to be explained? I humbly suggest that the true state of the case is none other than this. The season had arrived in which, according to God's predestinate counsel, such grace was to be given to men, and as, on the one hand, he delights to show that his "counsel shall stand and he will do all his pleasure," so, on the other, he magnifies the freedom of that grace by bestowing it oftentimes on those, whom we should consider most unworthy, and who *by themselves* are invariably so considered, "that no flesh should glory in his presence." (1 Cor. i. 29.) If, therefore, it be according to his purpose, that the Spirit shall again be poured out from on high, the unworthiness of the Church, as a body, or of her members in particular, will not withhold good things from her now, any more than before, nor cause the eternal purpose of divine mercy towards her to fail.

6. The next objection to be examined has been referred to in a former page. *That the cases of healing the sick are only instances of the prayer of faith, which takes no denial, therefore no argument*

*can be drawn from any such cases, however clear, in favour of other works of a supposed like class re-appearing in the Church.*

The first thing here to be observed is, that this objection does not invalidate the fact that notable works of healing have been wrought of late by the power of the Lord Jesus; but only ascribes the works to the exercise of an ordinary grace : by which it would exclude them from the ranks of another class of divine operations. The next thing is to ascertain, how far this objection holds good. In order to do which we must enquire, whether faith and the prayer of faith were called into exercise in any of those cases of healing, which are found in Holy Writ, as having been wrought by our Lord and his disciples.

St. Matthew records, in the early part of our blessed Saviour's ministry, the healing of a leper, which, as we know, was a peculiar mark of Jesus being the Christ, and he does it in the following words. "Behold there came a leper and worshipped him, saying, Lord, if thou wilt thou canst make me clean." What principle, we ask, dictated this prayer? Faith. Therefore this was the prayer of faith, which takes no denial, and was accordingly blessed; for "Jesus put forth his hand and touched him, saying, I will, be thou clean, and immediately his leprosy was cleansed." (Matt. viii. 2, 3.) In the same chapter we meet with the account of the Cen-



turion, who applied to the Lord on behalf of his servant who was sick of the palsy, grievously tormented. What principle urged this man to make this application to Christ? Christ himself informs us. It was faith. "Verily I say unto you I have not found so great faith, no not in Israel." This then was the prayer of faith, which takes no denial; "and Jesus said, Go thy way, and as thou hast believed so be it done unto thee; and his servant was healed in the self-same hour." The next chapter of the same Gospel opens with the history of the healing "a man sick of the palsy;" and one peculiarity in this case is, that the Lord first healed his spiritual sickness, saying, "Son, be of good cheer; thy sins be forgiven thee:" and, having so done, added, "Arise, take up thy bed, and go unto thine house. And he arose and departed to his house." What was it which brought this man to Christ? Faith. "Jesus seeing their faith, said—" It was an exercise of the same grace on the part, not of the sick man alone, but of those who brought him: as such it was regarded by our Lord, and rewarded accordingly. In the same chapter we read of a woman who had been diseased twelve years, coming, by stealth as it were, to Christ, to touch "the hem of his garment, for she said within herself, If I may but touch his garment I shall be whole." "And the woman was made whole from that hour." What grace

brought healing to her body? "Jesus said, daughter, be of good comfort: thy faith hath made thee whole." (Matt. ix. 2, 6, 20—23.) When Jesus came into the land of Gennesaret, we are told that the men of that place, having knowledge of him, sent out into all that country round about, and brought "unto him all that were diseased, and besought him that they might only touch the hem of his garment; and as many as touched were made perfectly whole." (Matt. xiv. 35, 36.) Here we see a whole district roused by the tidings of our Lord's presence, and having collected the sick, they bring them to Jesus. What was the moving cause which produced this effect? Faith in the Lord's power to heal. What dictated the prayer of these people when "they besought him?" Faith, which takes no denial, and the event proved the sincerity of this faith, for "as many as touched him were made perfectly whole." Enough, and more than enough, has been already brought forward for our purpose, but I cannot omit that beautiful instance of the power of faith which the next chapter affords, in the history of the Syrophenician woman. "Behold, a woman of Canaan came out of the same coasts (of Tyre and Sidon) and cried unto him, saying, Have mercy on me, O Lord, thou son of David! my daughter is grievously vexed with a devil. But he answered her not a word." "Then came she and wor-

shipped him, saying, Lord, help me ! But he answered and said, It is not meet to take the children's bread and to cast it to dogs. And she said, Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." And how was this perseverance rewarded ? "Then Jesus answered and said unto her, O, woman, great is thy faith : be it unto thee even as thou wilt. And her daughter was made whole from that very hour." (Matt. xv. 22—28.) I might multiply such cases were it required, but no such necessity exists. In all which have been brought forward, we discover faith in active operation. Either the prayer of faith, or the act of faith, is the general characteristic ; and did any Christian ever yet attempt to invalidate the reality of these cures, by saying, Oh, they were only answers to the prayer of faith which takes no denial ? Did any Christian ever yet deny to them a place amongst *that class* of divine operations which we call *extraordinary* ? I think not. Let *us* not, therefore, be the first to place such an argument in the hands of our enemies, who would too readily conclude that God had never given such power to men. In the instances of ejecting evil spirits and of raising the dead, doubtless faith could not be exercised by the dead, that was to be raised, or by the lunatic, out of whom an evil spirit was to be cast, and therefore was not expected ; but it was expected from, and

exercised by those who sought restoration to life on behalf of the departed, as we see in the history of Martha and Mary and Lazarus ; and by those who besought the Lord for the possessed, as is clear from the account of the afflicted father, who brought his child to Christ that was grievously vexed with a devil.

In the cases of healing which are proved to have occurred at this day, we find the same feature. Faith in the power of the Lord to heal ; and, as then, so now also he honours it ; and having first given the faith he crowns that gift with another, and grants the desire of those who seek him.

This objection, therefore, I conceive, cannot be urged against the conclusion which we have drawn above, that one of this class of works of the Spirit having really appeared, it is not unreasonable in us to expect others.

7. Another argument which has been urged is, *That women, and sometimes poor women, have been the subjects of these gifts.*

Without laying a stress upon this fact, that in Christ Jesus there is neither male nor female, but all one (Gal. iii. 28.), because it may be misunderstood, I would enquire, Whether there be anything, and what, which necessarily disqualifies women for receiving these gifts ? How did our Lord act toward them ? Did he tell them because the woman was "the weaker vessel," that

therefore, she could not be "a vessel of mercy" in this particular? On no occasion with which I am acquainted. On the day of Pentecost are we taught that the women were excluded from the company of believers? If not, what must be our inference? That women were at that time thus honoured, because upon *all* was then poured out the gift of the Holy Ghost; and how, without this, could the Scripture be fulfilled, which says, "*on my handmaidens I will pour out in those days of my Spirit; and they shall prophecy*"? If these things be so, as long as the gifts continued in the Church, women were interested in them; and, if no scriptural authority can be given for supposing that after the bestowal of them they were limited to any particular season, in all seasons they might be expected, and in all seasons women might be partakers of the benefit. But, if of late it has been found, that women have been chosen, and in them more particularly "the promise of the Father" has been fulfilled, in this appointment I see a peculiar consistency, if it prove to be a work of God, because he has chosen especially under the Gospel, "the weak things of the world to confound the things which are mighty—that no flesh should glory in his presence." (1 Cor. i. 27, 29.) But doth this offend us, and for this cause are we prepared to reject the work, and to say it is not of God? With equal reason did the Apostles at first reject

Mary's testimony, That the Lord was risen from the dead. But, if this was the reason of their unbelief, that a woman was chosen out of all the world to be the first human witness of the resurrection, and that woman one, who had forsaken the guide of her youth and the covenant of her God, they had speedy cause for dismissing it. Had they however persevered in thus arguing, it would have proved the power of their pride or prejudice, just as it would ours at this day, if we allow this reason to weigh the least in influencing our decision on the subject.

8. An objection of another sort is now to be considered. *That some of these manifestations, such as the speaking with tongues, when publickly exhibited, lead sober-minded persons to conclude that those who exercise the gifts are mad; therefore they cannot be the work of God.*

It must be self-evident that this objection is grounded on the transactions which are reported to have occurred in the Caledonian Church in London; and which were noticed with more or less asperity in most of the public journals. Before we adopt the conclusion to which many of these reports would lead us, the first thing to be ascertained is, *What manner of men are fit judges in this case?* Then, *whether, if the way, in which these supposed gifts have been exercised, would justify the opinion of such judges that they who had the gifts were mad, it necessarily follows that the gifts are not of God.*

The subject, I believe, all will admit to be, strictly speaking, spiritual, and though we might be charged with arrogancy by those who are not very sound reasoners, were we on our own authority to say that of such a question the only person qualified to judge is a *spiritual person*, yet we must be exempt from this liability, if we are taught this in the word of God. The term *spiritual* I take in the sense in which it is used in Scripture, as opposed to *carnal*, and *not* in the sense, in which it is officially employed, to designate a minister of religion. It so happens that the Bible affords information on this subject, and bears out the expectation which a reasonable mind would form, namely, that the only proper judge of a spiritual question is a spiritual person: which is analagous with our conclusions in other things,—that a legal person is the fit judge of legal questions, a military person of military, and so on. But what information does the Scripture afford on the subject? St. Paul, when treating of his conduct as a preacher of the Gospel, and of his qualifications for that office, asks, “What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth :

comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; *neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth* (or discerneth) *all things, yet he himself is judged of no man.*" (1 Cor. ii. 15—15.)

By this I understand the Apostle to make the same assertion, which I have before advanced, that a spiritual person is the only fit judge of a spiritual question. But who are spiritual persons? They who have the Spirit of Christ dwelling in them; for "if any man have not the Spirit of Christ he is none of his," and these "walk not after the flesh, but after the Spirit." (Rom. viii. 1, 9.) Such are spiritual persons, and such *alone* are qualified to be judges in this matter. If therefore the things which are reported to have occurred in the Caledonian Church, and in other places, should have warranted in the judgment of such men this conclusion, That the persons exercising the gifts were mad, *are we justified in that other conclusion, That the work cannot be of God?* This remains to be ascertained. When St. Paul was under the necessity of reproving the misapplication of spiritual gifts, in the Christian Church of Corinth, he used on one occasion these words. "If therefore the whole Church be come together into one place, and there come in those that are unlearned, or unbelievers, will they not



say that ye are mad?" (1 Cor. xiv. 23.) Here is a case in point. Here is a Christian church exercising the gift of Tongues in an indiscreet and unedifying manner: carnal persons are supposed to come among them, and, almost of necessity, conclude that they are mad. But in that case would their judgment have been correct? Though, as it regarded the conduct of the gifted individuals, there might have been the semblance of truth in the conclusion, because they misused their gifts, and acted contrary to a sound and sober judgment, yet it would not have been actually true, much less would it have proved that the gifts were not of God. But, I may be told, that this case only applies to the judgment of "the unlearned and the unbelievers:" then so far it applies to the judgment formed on the present question by every person *who is not spiritual*, and I need not tell the reader how few of those who have declaimed the most loudly against these gifts have any claim to that blessed privilege. (1 Cor. iii. 3; Jas. iii. 14, 15.) But, if any spiritual persons agree with the unbelieving world in this judgment, it does not *necessarily* follow that the work is not of God. The gifts are capable of misapplication, and have been so from the first. Human infirmity is awfully exhibited, even by man "in his best estate," and thus "the excellency of the power," both of gifts and graces, is proved to be of God: though, therefore, a

forcible argument against *the conduct of the individuals*, who misapply God's gifts, may be drawn from this, that they are not used "unto edifying," no just argument can be fairly urged *against the gifts themselves*, much less the summary conclusion *that therefore they are not of God*. But, though I thus speak, I do not mean to assert that, in the case in question, they have been improperly used; for, as yet, I have met with *no proof* of this having happened. It formed a part of the argument we are examining, to assume that it was so; and, in order to give that argument its due weight, we have allowed that which is there assumed.

9. It is objected, *That the present believers in these gifts are acting contrary to the practice of the Primitive Church, and are praying for the Holy Ghost, whereas He used to be given without prayer!*

The assertion upon which this argument is founded, is not a little bold; for, who can say that the Holy Ghost used to be given without prayer? We know that those who were commanded to tarry in Jerusalem for the gift passed much of their time "in prayer and supplication." (Acts, i. 14.) We know also that it is a principle of God's dealings with his Church that he "will be enquired of" by her for the fulfilment of his promises; from which the natural conclusion is, that the great object of this "prayer and supplication" before the day of Pentecost, was that the

Lord would remember his word unto his servants, that he would rend the heavens and send down the Comforter, which is the Holy Ghost. This, I say, is the natural conclusion, and if this be conjectural the other is no better; and of the two, which is the more probable conjecture, I have no doubt. Beside this, we know, that the Lord has commanded us to pray the Father for the Holy Spirit (Luke, xi. 13.); and from the familiar and beautiful idea of the readiness of an earthly parent to grant the desire of his child, has encouraged us by an *a fortiori* argument not to be backward in this duty. Now it becomes those, who venture such an objection as this, to show that our Lord limited the gift of the Holy Spirit, as there specified, to his ordinary operations, which I suspect will require some ingenuity: more particularly when we recollect that he addressed the words to that very generation who received the Holy Spirit richly in his extraordinary gifts.

10. In a small pamphlet published some short time since, I have met, *in substance*, with the two following objections. First, *that as the gifted persons walk not charitably in the exercise of their gifts, therefore the spirit, by which they are actuated, is not of God*; and, 1 Cor. xiii. 1—3, is brought forward to support this conclusion. This conclusion, however, *as built upon that passage*, is not sound; for all that the Apostle teaches, and all

that he infers from the absence of charity under such circumstances, is that the person, *who has all gifts* without charity, *is nothing in the sight of God*. He never intimates that the gifts are not of God. Indeed he assumes them to be of God, and in this the antithesis of the sentence is found. Destroy this, and you destroy its meaning. Though he possessed (for to make his counsel more forcible and less offensive, he made the case his own), though he possessed *all* these gifts of the Holy Ghost, by *some* of which the Corinthians were puffed up, yet if he had not charity he would be nothing.

Again, the other objection to which I have referred appears to me to be equally unsatisfactory.

11. *A gifted person, exercising on one occasion the gift of Tongues, "committed a breach in the Law" for regulating the gifts, because he did not interpret, therefore the spirit by which he spoke was not of God.* \*

Before the Apostle laid down a rule for regulating the gifts in the Corinthian Church it is clear that many must have acted in a manner contrary to that rule had it then existed, for this it was

\* It is by no means clear that, according to the Apostle's rule, or "law," as it is termed in the pamphlet to which I refer, it was necessary for the person who spoke with tongues always to interpret. How could he do this if the interpretation were given to another, and not to him, which appears from St. Paul (1 Cor. xiv. 27.) to have been no uncommon case ?

which occasioned its enactment. All will allow that such conduct *before the rule existed*, was no proof that the gifts were spurious. But, had any of the Church acted in the same manner after the Apostle's rule had been established, (and who can say they did not ?) would it have proved more than that the individual had transgressed the rule ? How could it show that the spirit by which he spoke was not of God ? The gift, we grant, in every such case would have been abused, and that is all which could have been said ; and the individual so acting would have been responsible for the abuse of a talent entrusted to him. We all have talents entrusted to us by God, more or less these talents are neglected or abused, but, we do not conclude that the talents are not genuine, for that reason. This would be a dangerous principle to establish, as it would sweep off every thing good in itself, as spurious, because it was liable to abuse. Thus "error and discrepancy" may have been discovered in the proceedings of some at the present day, but we are not therefore justified in saying, as the writer to whom I refer does say, that they "cannot exist in any work which emanates from God."

The conduct of the Corinthian Church was both erroneous and discrepant, but, in that case, will any one draw the same conclusion from the same premises ? The error is always man's, the work may be God's, and, until better evidence to the

contrary is obtained than human infirmity, let us abstain from pronouncing such a sentence as this, which in the end may prove incorrect.

12. The last argument, which it is my intention to notice, is to the following effect. *That the manifestations of the present day are probably those described by our Lord, and recorded by St. Mark, xiii. 22.* "For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the very elect."

That the Church was prepared to expect the appearance of false Christs and false prophets, who should show signs and wonders, about the time of the overthrow of the Jewish Church and State, is clear from this passage. Having rejected the true Messiah, and being about to receive the outpouring of divine wrath because of this sin, which filled up the measure of the nation's guilt, we are not surprised that the expectations of the people, which had been disappointed by the appearing of the true Christ, when he came in his Father's name, should be raised to look for a deliverer in some other Messiah, who should come in his own name. They understood, I think, very generally, that Christ should come in glory and sit on David's throne, and they looked for this about the time of the first Advent, but, they did not as clearly understand that he must first come in humiliation. They had not properly attended to the words of

their prophets, which spoke "of the sufferings of Christ and the glory that should follow." Under such impressions, I can readily conceive how such a prophecy, as that contained in Zechariah, xiv. 1—3, might give countenance to the pretensions of such professed deliverers as then appeared. Accordingly it happened that the people, suffering all the miseries of a siege, followed these pretenders, as Josephus informs us, and, in so doing, perished by thousands. But as the account given by St. Mark, in this chapter, and by two other evangelists,\* is of vast importance, containing not only a prophecy of the miseries of the Jews, but in that a typical history of the judgments which shall precede the second coming of Christ, besides a specific prediction of those events, and a parabolic illustration of the signs of the times which should be the forerunners of each visitation, I cannot, without enquiry refuse to this part of the typical history, that which certainly belongs to some portion of it, namely, *that it contains a prediction of facts common to both judgments*. We will therefore, for argument's sake, allow it this character, and suppose that as, before the tribulation of those days, false Christs and false prophets appeared, so before the second Advent of the Lord we are to expect the same sign. Under

\* Matt. xxiv. Luke, xxi.

this impression let us compare the persons who then appeared in that character, with those in our day, who, according to the argument we are examining, are supposed to appear in the same. What kind of faith was professed by those who then assumed that character? What also was their professed object in endeavouring to support it by signs and wonders? They were men who denied the truth that Jesus was the Christ (1 John, ii. 18, 22.); and their professed object was to be owned in that character themselves. How different the case with those who are *supposed* to appear as false prophets at this hour! Do they, or do they not, confess that Jesus Christ is come in the flesh? With one consent they do, being very jealous for this truth; and it does not lessen the force of this remark, that, in the minds of *some* of them, that coming has been thought to be in the fallen flesh of Adam, upheld by the Holy Ghost.\* They all hold this truth, *that Jesus Christ is come in the flesh*; and if this be so, how can we deny that the spirit by which they are actuated “is of God?” (1 John, iv. 1, 2.) Again, the object which they have in view is the glory of Christ, and that which forms the great

\* To prevent any misunderstanding on the subject of our blessed Lord's humanity, I think it right to state, that this is not the writer's view of this important question; and at the same time to say that the view which he entertains, he does so conscientiously, having given the subject much serious consideration.



burden of their communications to the Church and the world, is what neither the world nor the Church will readily entertain. *That the Lord is at hand, and that the judgments, which we learn from Scripture shall close this dispensation, have already begun to be poured out.* If this be the truth of God, under whatever influence they speak, they bear witness to the truth. They do not seek to please men, for nothing gives such great and general offence. If therefore they seek not to please men, but at any risk bear this testimony, which accords with Scripture, how can we deny that they are the servants of Christ? (Gal. i. 10.) But if they are the servants of Christ, they form a part of his elect body, and we have no right to conclude, *from this passage* at least (Mark, xiii. 22.), that such shall be effectually deceived. Should it here be said that this is a device of the enemy to bring into disrepute the doctrine of the nearness of Christ's second coming, and of the threatened judgments, which have already commenced in the earth: we reply, we know with what success Satan made that attempt in our Lord's time, and we know how that God, whose name is jealous, then stopped his mouth. (Mark, i. 34; Luke, iv. 41.) Is he less jealous now than then? Is he more ready to receive testimony from the powers of darkness now, in order to delude his members? Who will venture to say "Yes," to these things? And, if none can so

say, of what actual value is the objection which we have thus attempted to try? Such are the kind of arguments which are commonly brought forward to show that the work which we are considering is not of God. *In this place* I do not intend to assert that the gifts in question are the genuine gifts of the Holy Ghost, *because this is not the place in which to draw any conclusion on the subject.* All I here say is, that the objections and arguments which are brought forward to prove that the work is not of God, must be of a very different and a less equivocal character in order to effect this object. Such, it must be clear, are not good of their kind, they are not conclusive; and though they may satisfy those who are contented to take their creed from others, being unused to judge for themselves, I am persuaded they cannot satisfy that mind which is accustomed to examine for itself, to prove all things by the true standard, and to hold fast that which is good.

## CHAPTER VI.

AN HUMBLE ENDEAVOUR TO ASCERTAIN HOW WE OUGHT  
TO THINK OF THE GIFTS WHICH ARE SAID TO HAVE  
RE-APPEARED AMONGST US, AND TO ACT TOWARDS  
THE PERSONS WHO ARE THE SUPPOSED SUBJECTS  
OF THEM.

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*"Follow after charity, and desire spiritual gifts."*—1 Cor. xiv. 1.

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As one object of every enquiry on a doubtful point is to obtain such information as may tend to inform our judgment, and guide our conduct respecting it, I proceed, with this view, to draw, what I trust will prove to be, fair conclusions from the foregoing statements. If it have been made to appear, that the terms of "the promise of the Father" have nothing in them of limitation to one, two, or more centuries, and we are warranted in supposing that the promise *might* therefore be fulfilled to the Church, during the whole of that period which should elapse between the first and second Advents of the Lord; if the spiritual dispensation of that period derives

its name from this very circumstance, that the Spirit should be poured out in a manner very different from that in which He had been before given ; if the Scriptures warrant us in expecting that though, for some cause or causes not certainly known to us, He should not be extraordinarily manifested during the whole period of which we speak, yet probably at its commencement and close, and that the latter part of the times of the Gentiles shall be as distinguished in this respect as the beginning, notwithstanding the diversity of man's opinion, the possible perversion of the gifts, and, in some cases, the imitation of them by seducing spirits ; if, moreover, we have substantial ground for supposing that the times of the Gentiles are hastening to their close, *how should we receive the intelligence, if it should be brought us on credible testimony, that such gifts have re-appeared ?*

“ *With much caution,*” says one. “ *With the greatest possible suspicion,*” says another. “ *Not at all,*” says a third. But my reader possibly enquires—What does the writer say ? *With an earnest desire of doing the will of God in this thing,* by which we shall, sooner or later, know of the doctrine whether it be of God, or whether these men speak of themselves. (John, vii. 17.) If in such a spirit we receive the tidings, a faithful God will keep us from error on the one hand, and on the other from presumptuously sinning

against him. Thus acting, before our minds are established on the subject, we shall be found on the safer side of those who refuse to ascribe a work to Satan *without proof* which may eventually prove to be God's. Should we, however, be fully persuaded in our minds, on sufficient testimony, that the work is the Lord's, not only does it become us, when we see the grace of God, to be glad (Acts, xi. 23, 24.), but to seek that we ourselves may be made partakers of this grace, and to covet earnestly the best gifts. (1 Cor. xiv. 1.) Should we be told that this counsel, though it might suit the apostolic times, cannot possibly belong to these : we reply, that if these times are assimilated to those of the Apostles in that very particular which called forth this counsel, then it would as correctly belong to these as to the times in which it was delivered. Neither let it be supposed, that I undervalue the *graces* of the Holy Spirit, because I thus speak. I am well aware that there is "a more excellent way" in which it becomes us all to walk ; and, if we thus walked, there might be difference of opinion on this and other subjects, but there the difference would cease. It becomes us, accordingly, to desire spiritual gifts, if the Lord see fit to grant them, and considering the great probability (to say the least) that they will be granted before the day of the Lord come, according to the view which has been taken of the subject in the fore-

going pages, surely we should hail with joy the first streaks of light which precede the dawn of such a day, knowing from this that our redemption draweth nigh. (Luke, xxi. 28.) Toward the persons, who are supposed to be the subjects of this grace, how should we order our conversation? By that excellent rule of charity, "without which whosoever liveth is counted dead before God." Were we to form our opinions of them, and to shape our conduct towards them, by the sentiments which have been expressed of late in the daily journals, nothing would be too bad to think, nothing too harsh to say. Well it is for them, that they live not in times when such enlightened tests of sorcery are in exercise as a blindfold march amidst heated plough-shares, or the more decisive trial by water: in which, if the unfortunate victim drowned it were well, if not it was a proof of guilt, and would ensure for him some further torture, from which there could be no escape! Well, indeed, is it for them that they live not in such times, for the same spirit which, "in this enlightened age," can dictate such sentiments as those to which I have referred, would with headlong zeal hurry them to some such senseless summary decision, as those which characterized a former and a darker age! To persons who are under the influence of such feelings, permit me, with all humility, to offer

counsel which may, by God's blessing, tend to restrain these feelings, and ultimately to direct them into a proper channel. It has been before given, and under circumstances not altogether dissimilar from those under which it is now offered. It influenced the parties to whom it was then addressed and has been esteemed by all reasonable persons, for well nigh eighteen hundred years, as the product of wisdom, and a notable instance of the power of reason over blind zeal. It was offered to the Jewish council when divided by different opinions, and perplexed by the holy boldness of a handful of ignorant men, who asserted that they possessed the gift of the Holy Ghost which was first offered to that nation, and, being by them rejected, was bestowed upon the Gentiles. Seeing that the Jewish Sanhedrim was about to commit itself by drawing the sword of persecution, "There stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people;" and, having reminded the parties present how vain are the attempts of mere men to counterfeit a work of God, by referring to several failures of the kind, he added, "And now I say unto you refrain from these men and let them alone; for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to

fight against God." (Acts, v. 34, 38, 39.) May the Lord grant that neither the reader nor the writer be found engaged in that unequal contest, for "though the potsherd strive with the potsherds of earth, woe unto him that striveth with his Maker." (Isa. xlv. 9.)

THE END.



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